

(11)
Scripture-Instruction ;

Digested into

Several SECTIONS,

By Way of
Question *and* Answer.

In Order to PROMOTE
PIETY and VIRTUE,
And DISCOURAGE
Vice and Immorality.

With a *Preface* relating to
EDUCATION.

By JOHN FREAME.

Prov. xxii. 6.

*Train up a Child in the Way he should go : and
when he is Old, he will not depart from it.*

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THE
PREFACE.

Friendly Reader,

WHEN I began to Collect the following *Sentences* of Holy SCRIPTURE, I little thought of making them Publick; my Design therein at first being only for the Use of mine Own *Children* and *Family*: But upon the Request of Several *Friends*, who believed the same
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would be of no small *Benefit* to *All* those, who have an Esteem for the HOLY SCRIPTURES, I consented they should be *Printed*.

HAVING perused several *Catechisms*, I found most of them contain *Controversial Points* of Religion, much above the Comprehension and Capacity of *Children*, and treating of Matters concerning which many Professors differ in their Judgments.

BUT considering that *Children* are quickly capable of distinguishing between *Good* and *Evil*, and apt to receive any *Impression*: and their Minds being early *busied* about something or other, I conceived nothing could be of more *Benefit* to them, than to endeavour to *Excite* and *Fix* in their *Minds* some Sense of *G O D Almighty*; That He *made Them*, and *Created the World*, and *All things therein*; That *HE*

is the Preserver of Us, from whom we receive all the Good we enjoy; That HE sees All we do, to whom we must give an Account of All our Actions; and that HE will Reward the Righteous, and Punish the Wicked: And to Instruct them in their Duty to Him, their Parents and Neighbours; and to Implant in their Minds some Sense of Holiness and Virtue, and make them Sensible of the ill Consequence of Vice and Immorality.

IN order to which, I have Collected such Sentences of the HOLY SCRIPTURES as tend thereto; and clearly set forth the Great Advantage and Benefit that accrued in former Ages to the Righteous, and the Misery that attended the Wicked.

So that my Aim herein was, to promote Real Virtue and Practical Religion in the Minds of my Children; and not to fill their Heads

with *Empty Notions, Meer Speculations, or Disputable Points.*

N o w seeing this *Treatise* is made Publick, I desire the *Reader* would be pleased to take notice; That altho' the *Learning* these *Sentences* may be of great Benefit to *Children*; yet it should by no means divert them from *Reading* the *Scriptures* themselves: for altho' the People, called *Quakers*, have been frequently Charged with *Denying* them; I can say for my self, That I was Bred up in the *Reading* of them from my *Childhood*, my *Parents* being of that *Perswasion*. And since I came to Years of Understanding, I always Esteemed Them preferable to all Books whatsoever; and I do freely and sincerely Acknowledge 'tis my *Belief*, That the *Bible* is the *Best Book* extant in the World: and I can say for the rest of my *Friends* of that Profession, That I never met with any amongst them of a *Contrary Opinion*.

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As to the several *Sentences* of *Scripture* herein contained ; I have made no *Comment* upon, or *Addition* to the Words of the *Text* ; and have been as exact as I could in citing *Chapter* and *Verse* : and where I have, for Brevity sake, when the Matter would bear it, set down in some Places but part of a *Verse*, I have taken Notice of it by making this Stroke ———.

THE *Questions* formed herein, are *Answered* by the Words of the *Text* : and I have endeavoured in both to be as Concise as may be, thereby to render it the Easier for *Children* to Learn by Heart : And therefore I recommend the *Readers* to the *Scripture* it self, diligently to observe what goes before, and what comes after the *Quotation* ; that they may thereby be enabled, through GOD's Assistance, to Judge for themselves the Meaning of the *Text*.

Concerning
E D U C A T I O N.

HAVING premised these few Things, by Way of *Apology* for this present *Publication*; before I Conclude the **P R E F A C E**, I shall tenderly Offer to *Parents*, some of my *Thoughts* concerning **E D U C A T I O N**; which being a Matter of *Great Importance* to our *Off-spring*, much might be Written on that *Subject*: but being willing to avoid many *Particulars*, I shall, with as much *Brevity* as may be, only touch on the following *Heads*.

As we should Esteem Our *Children*, some of the best *Outward Treasure* we are, or can be Possessed of; they being a peculiar *Blessing* from *GOD*: So we ought to be Thankful to Him for Them, and Pray to be Endued with Wisdom from above, and Enabled by His *Grace*, Rightly to Discharge our *Duties* toward them.

WE ought to employ our most serious Thoughts, and some of our Time in their *Education*: I mean that Part peculiarly belonging to *Parents*, which is, To endeavour all that in them lies to Implant in their Minds a Sence of *Piety* and *Virtue*, and to Train them up in the best Things. This would prove more advantageous to *Children*, than the getting a great deal of *Riches* for them: for we have seen, that many who have been more solicitous in getting great Portions for their Children, than in training them up in *Virtue*, have

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had!

had such, as have quickly consumed, what their Parents have for many Years been getting, by their utmost *Care and Industry*.

I would not be understood, as tho' I lay all the Strefs in the *Duty of Parents*, and in a *Good Education*; for they may faithfully discharge their Parts, and yet have *bad Children*; for unless the *Blessing* of G O D goes along with their *Endeavours*, and their *Children* have regard to the *Teachings* of the *Grace* of God in themselves, which *reproves* them for *Evil*, and *assists* them in *well-doing*, all the *Labour* and *Care* of *Parents* will prove ineffectual. But 'tis often observed, where there is a *Religious Concern* on the *Minds* of *Parents*, to train up their *Children* in *Piety* and *Virtue*, and they have taken such *Methods* in *Educating* them, as are consonant thereunto: such *Good* and *Christian Endeavours* have seldom failed of *Success*. And
not

not only so, but there is also a great Difference between those, who have discharged their Parts, and those, who have not: for if the *Children* of the *first* should prove Extravagant, and turn their Backs on the Good Advice and Counsel of their *Parents*; altho' it will be Cause of Sorrow and Grief, to see any of them in danger of being *Lost*: yet they cannot want Satisfaction in this, that nothing has been neglected on *their* Parts.

ON the contrary, the *last* will not only have the Affliction and Sorrow to see their *Children* prove bad; but when they seriously reflect on themselves, and their own Misconduct, they will then have Cause to fear, that the *Ruin* of their *Children* may, in a great Measure, be laid at the *Parents* Door: which must be a two-fold Affliction, whenever such come to be rightly sensible thereof.

T H E R E--

THEREFORE 'tis the indispensable *Duty* of *Parents* in the first place, To endeavour to be *Good Examples* to their *Children*: for it cannot be expected they should follow the Advice of their *Parents*, if they see them not in the Practice of those things they recommend, and that they take Care to carry themselves *Prudently* in their Families; for *Children* have very quick Eyes and Ears, and take more Notice of the *Words* and *Actions* of their *Parents*, than many are aware of: And therefore we ought to be exceeding Careful what we *Say* or *Do* before them; for our *Conduct* and *Behaviour* ought to be such, as may gain an Esteem in their Minds: they can easily spy our *Faults* or *Weaknesses*, and when once a Child has let in a *Mean Opinion* of its *Parents*, occasioned by their *Ill* or *Imprudent Management*, their *Advice* afterwards seldom produceth any good Effect.

AND

A N D there is one thing that is of a pernicious Consequence, and ought carefully to be avoided; that is, *Father* and *Mother* not Agreeing in their *Judgments*, but often differing and disputing even before their *Children*; not only about Matters of little Moment, but also concerning those things which relate to the Management of their *Children*: Sometimes one shall Reprove or Correct the *Child* for a Fault committed; the other, through a foolish Fondness, shall Vindicate, or at least Extenuate the Fault of the *Child*. By which Means they weaken the Hands of each other, to the great Hurt many times of their *Off-spring*.

A N D therefore if *Parents* should at any time be of *different Sentiments*, they ought to discourse the Matter privately between *themselves*, and not in the *Hearing* of their *Children*; and instead of Thwarting one another, or Discouraging before them of those things

things that are no ways convenient for them to hear, and can be of no Benefit to them; to take all fit Opportunities of instilling good Principles into their Minds, by putting in Practice that excellent Advice which Moses gave to the Children of

Deut. 11. *Israel, saying, Therefore*
18, 19. *shall ye lay up these my*

Words in your Heart and in your Soul,—— And ye shall teach them your Children, speaking of them when thou sittest in thine House, and when thou walkest by the Way, when thou liest down, and when thou risest up. And it is very often seen, that the good Impressions that Children receive from their Parents in their tender Years, are not easily worn out.

AND to the End that the Good Advice of Parents might take the better Effect, great Endeavours should be used to have (if possible) such Servants as are Religiously Inclined, Sober, Discreet, and Orderly; for Children,

dren, being much in their Company, are liable to receive Impressions from them, and if they are *Proud, Idle, Ill Natured*, apt to give *Bad Language*, or *Corrupt* in their *Manners*, they often instill the same into them: And also to keep them from *Reading* of *Idle, Romantick, and Prophane Books and Pamphlets*, that often Infect the Minds of *Youth*, and which *Children* are too apt to please themselves withal.

N o w if *Parents* expect to make their Work easie, and prove the more Effectual, they must be sure to begin with their *Children* betimes; it being easie to bend a Twig while 'tis *Young*. Therefore we should endeavour to break their *Wills* whilst they are *Little*, and as soon as ever they are capable, to make them sensible that *Their Wills* ought to be entirely subject to *Ours*; and that whatsoever we Command or Require, must be punctually comply'd

ply'd with: But then *Care* must be taken, to require nothing of them that is Unreasonable, or not becoming a *Religious* and *Tender Parent*.

AND if this be practiced early, and they are not suffered to have any thing they *Cry* or *Contend* for, that is not fit or convenient for them, they will easily be contented without it, and quickly leave off striving for *Mastery*; which would be an Ease to themselves, and to all about them. And those *Children* whose *Wills* are once truly subjected to the *Will* of their *Parents*, often grow up in *Duty* and *Obedience*.

THEREFORE if we intend ever to *Govern* our *Children*, we must begin with them whilst they are *Little*; for we cannot reasonably expect they will be *Obedient* to us when grown up, if they have had their *Wills* and *Mastery* of us whilst they were *Young*.

WE ought entirely to *Love* our *Children*; but then we should be
Careful

Careful not to let our *Love* run to *Fondness*, and thereby *Cherish* their *Faults*, and *Humour* them in whatsoever they *Crave* or *Desire*, without considering whether it be for their *Good*, or not; and thereby *Spoil* them, and at last bring *Sorrow* and *Shame* upon our selves, as *Solomon* well observes,

— *A Child left to himself brings his Mother to* Prov. 29. 15.

Shame. And this may often be seen in some *Children* at Table, who will *Cry*, or *Crave*, almost for whatsoever they see, and must be served the first, without regard to the *Persons* present; and others quietly sit without asking for any thing, but will contentedly take whatsoever their *Parents* shall be pleased to give them: And this is occasioned by the different *Management* of their *Parents*. And oftentimes those that have been *Humoured* from their *Cradle*, and *Indulged* as they grow up, have gotten such a
Head

Head over their Parents, that it has been ever after out of their Power to subdue their *Wills*.

WE ought carefully to observe the *Temper* and *Dispositions* of our *Children*, and be always ready to take Notice of any Appearance of Good in them, thereby to cherish it; and if at any time we perceive that which is Commendable and Praise-worthy, to encourage and commend it: for if we should only look at their Faults, and always Chide and Correct them, 'tis the ready way to *Discourage* or *Harden* them: for as foolish *Fondness* and *Indulgence* are very pernicious on the one hand, so too much *Distance*, and *Severity* are on the other.

PARENTS ought in their *Carriage* and *Treatment* of their *Children*, to endeavour to establish in them a Sense of the *True Love* they bear them, which will naturally gain both *Love* and *Esteem* from their *Children*; and

and when once there is a *True Love* fixed in their Minds, they will often be fearful of *Offending* those they *Love*; and that *Fear* which is settled upon a Bottom of *Love* and *Duty*, is far more durable than that, which proceeds from the *Fear* of a *Rod* and *Punishment*. Not but that *Correction* may sometimes be made use of, but then it ought not to be on every *Slight Occasion*, but for some *Great Offence*; as, when they are *Obstinate*, and wilfully *Disobey* their *Parents*, or tell a known *Lie*, or the like: but then it ought to be performed with a great deal of *Discretion*, and that without *Anger* or *Passion*; and *Endeavours* should be used first, to convince them of the *Evil* they have committed, and of the *Grievousness* of the *Crime*, and then *Correct* them sedately and coolly; for if it be done in a *Heat*, and the *Resentment* of the *Fault* is mingled with *Passion*,
it

it seldom reaches the Mind, or has any good Effect; but they are then apt to conclude, they are Corrected to gratifie their Parents *Humour* and *Passion*, more than for the Fault they have Committed: and in such a Case it often doth *Children* a deal of *Injury*; but when they are once made sensible of their Fault, and they see the Correction proceeds from their Parents *Love* and *Kindness*, as well as *Reason* and *Judgment*, and that it tends to their own *Good*, it commonly proves advantageous to them.

A N D as *Children* should seldom be Corrected by *Blows*, but upon extraordinary Occasions; so too frequent *Chiding* them for every little Offence, should carefully be avoided; for the continual Use of it upon every small Occasion, makes it too Cheap and Familiar, and lessens the *Authority* of *Parents*, and renders them the less regarded: and *Children* that are brought to a ready Compliance

pliance with their *Parents Commands* when they are little, and kept strictly to it as they grow up, and *Obedience* being thereby become in a Manner habitual to them, a *Wink* or a *Nod* will many times be sufficient, without *Frequent Chiding* : but when that doth not do, and Words are to be made Use of, they ought to be *Kind, Grave* and *Sober*, representing the Unbecomingness of the Fault, rather than Rating at the *Child* for it: for *Passionate* and *Hasty Chiding* too often carries *Ill* and *Unbecoming Language* with it, and *Children* can easily discern between *Reason* and *Passion*; the one reaches the Understanding, and often makes an Impression upon the Mind; the other tends to harden them in their Faults, and to slight their *Parents*.

As *Children* are capable, Care should be taken to provide such *Masters, Mistresses* and *Tutors*, as are Persons not only Religious and Learned; but also well Qualified for
the

the *Education* of *Youth*; Persons of good Temper and Conduct, that together with *Learning*, may teach them *Virtue* and *good Morals*, and will deal with them in a Gentle, Winning and Perswasive Way, and not in the Rough, Rigorous, and Severe Method of *Blows* and *Stripes*: they may and ought to Correct the Stubborn and Rebellious, but *Reproof* and *Admonition* ought to precede *Correction*. *Children* are Rational Creatures, and should be Argued with, and endeavoured to be Convinced by *Reason*: for a SCHOOL should not be a meer *House of Correction*, but rather a Place of *Delight* and *Recreation*; which *Masters* may make by their Discreet and Prudent *Conduct*: but when they shall Correct or Chide their *Scholars* in *Passion* and *Anger*, for every Little Offence, more to gratifie their Passionate Tempers, than for the Fault committed, it makes a *School* a *Terror* to *Children*, and tends very much to the Hurt and Hardning of
Youth:

Youth: And therefore what is before recommended to *Parents*, ought to be put in *Practise* by *Masters*, *Mistresses* and *Tutors*.

N o w before I conclude, I shall add; That as *Indulging* Children in their *Humours*, and not *Subjecting* their *Wills* whilst they are *Young*, is hurtful and pernicious: So to gratifie them in *Pride*, *Idleness* and *Luxury* is of a dangerous Consequence; for the Prophet *Ezekiel* signified, * Behold, this was the

Iniquity of — Sodom, *Ezek. 16.
Pride, Fulness of Bread, 49, 50.
and abundance of Idleness was in her and in her Daughters, neither did she strengthen the Hand of the Poor and Needy. And they were Haughty, and committed Abomination before me: therefore I took them away as I saw good.

S o that *Parents* ought to be very cautious of indulging their *Children* in those things, which lay a *Foundation* for *Greater Evils*:
 and

and when they perceive a *Proud Inclination* in them, they should use the utmost of their Endeavours to root out that pernicious Weed, and no ways promote or encourage it: But 'tis frequently seen, that some Imprudent *Parents* Teach their *Children* Pride in their *Infancy*; for as soon as they are Dressed in a New Suit of Cloths, they so admire them, that it teaches them to be *Proud* of their Cloths, as soon as they have put them on: and how can it be expected, but they should grow up in those things, that have been so early instilled into their Minds?

AND where *Parents* have so much delighted to see *Finery* in their *Children*, and as they grow up have indulged them in it; when afterwards they have seen the ill Consequences thereof, it hath been out of their Power to reclaim them.

GREAT Care should also be taken to prevent a Habit of *Idleness*:
and

and therefore some good *Employment*, suitable to their *Circumstances* should be provided for them; for those who are bred up in *Pride* and *Idleness*, commonly (if their *Circumstances* permit it) live in *Luxury*, and spend many of their *Thoughts* that might be better employed, in contriving what they shall *Eat* and *Drink*; and sometimes can hardly invent any thing delicate enough for them.

'Tis no wonder then that so many, whose *Education* has been after this Sort, miscarry: for altho' some, who have had large *Beginnings*, and might have lived in *Good Reputation*; yet as soon as ever they have gotten their *Portions* into their own Hands, they have *Lived* so much in *Pride*, *Idleness* and *Extravagancy*, that they have quickly run out all their *Estates*, and reduced themselves to *Poverty*: when others, who have had *very small Beginnings*; yet by their great

Frugality, Industry, and Application to their Business, have (with the Blessing of GOD accompanying their Honest Endeavours) Lived comfortably, and been considerably raised in the World.

AND 'tis frequently seen, that many *Young People*, when they *Marry*, and have competent *Portions* to set up their *Trades* withal; having laid out great Part thereof in *Rich and Unsuitable Presents, Fine Cloths, Costly Furniture, and Fitting up their Houses, and other Fine Things* that they might well have been without; have had very little left to carry on their *Trade*: and then with *High and Extravagant Living, and Neglect of their Business*, they have quickly run so much in *Debt*, that they have been forced to *Break*: and by their own *Folly* have brought *Ruin* upon themselves.

WHEREAS,

WHEREAS, if such had not at first so Foolishly run out their *Stocks*, but been *Frugal*, and took *Care* frequently to Examine into the *State* of their *Affairs*, and made their *Expences* suitable to their *Bottom* and *Income*, and been *Diligent* and *Industrious* in their *Business*, they might have Lived well by their *Trades*, and been a *Comfort* to *Themselves* and *Relations*.

AND some, who perceiving their *Trades* were not sufficient to answer their *Expenses*, have run upon some *Desperate Project*, either in *Merchandise*, or some other Matters that they neither understood, nor were capable to Manage; which miscarrying, they have not only brought *Ruin* upon themselves, and their own *Families*, but others have been great *Sufferers* by them.

AND this has been occasioned by their *Pride* and *Extravagancy*:
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whereas, if such had been *Humble, Frugal and Industrious*, and kept to the *Business* they were bred to, they might have *Maintained* their *Families* by the *Produce* of their own *Trades*, without running into such apparent *Dangers*.

THESE particulars are not Written with an *Intention* to *Reflect* on any, but as a general *Caution* for all, into whose *Hands* this may come, to take *Warning* by the *Harm* and *Ruin* of others: for as 'tis said,

* *Pride goeth before Destruction, and an haughty Spirit before a Fall: So*
 * Prov. 16.
 18.
 † *By Humility and the Fear of the Lord, are Riches, and Honour, and Life.*
 † Ibid. 22.
 4.

I will not say all the *Miscarriages*, that happen to *Children*, are owing to the *Mis-conduct* and *Deficiency* of their *Parents*: but that nothing may be laid at *their Door*, it will be *Safe*, as well as *Prudent* for *them* to consider, whether

whether *they* are found in the Way
of *their Duty* towards them: And
above all, to take Care to
Educate them in *Godliness*, which
Is profitable unto all things,
having Promise of the 1 Tim. 4. 8.
Life that now is, and of
that which is to come.

JOHN FREAME.

THE

whether they are found in the Way
of their Duty towards them: And
above all, to take Care to
Examine them in Conscience, which
is probably more all things
having regard to the
that we are in need of
that which is to come.

JOHN B. RAMSAY

THE

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SCRIPTURE

SCRIPTURE- *Instruction, &c.*

SECTION I. OF GOD ALMIGHTY.

Question. **W**HAT saith the
Prophet Isaiah of
G O D Almighty
being the Only
True God?

Answer. *Isa. 45.*

18. Thus saith the Lord that created the Heavens, God himself that formed the Earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited, I am the Lord, and there is none else.

21. —There is no God else beside me, a just God and a Saviour,—

22. Look unto me, and be ye saved, all the Ends of the Earth: for I am God, and there is none else.

Q. Doth David acknowledge that there is no other God, besides God Almighty?

A. 2 Sam. 7.

22. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee.—

Q. Who made Man?

A. Gen. 2.

7. And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life; and Man became a living Soul.

Q. Who was it that Created the Heaven and Earth, and all things therein?

A. Gen. 1.

In the Beginning God created the Heaven and the Earth.

16. And God made two great Lights; the greater Light to rule the Day, and the lesser Light to rule the Night: he made the Stars also.

25. And God made the Beast of the Earth after his Kind, and Cattle after their Kind, and every thing that creepeth upon the Earth after his Kind: and God saw that it was good.

Chap. 2.

9. And out of the Ground made the Lord God to grow every Tree that is pleasant

pleasant to the Sight, and good for Food : —

Q. What Confession was it that the Levites made, concerning God being the Creator of all things ?

A. Nehem. 9.

5. — Blessed be thy glorious Name, which is exalted above all Blessing and Praise.

6. Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens with all their Host, the Earth and all things that are therein, the Seas and all that is therein, and thou preservest them all, and the Host of Heaven worshippeth thee.

Q. Who doth the Prophet Isaiah declare created the Heavens and Earth, and giveth Life unto Man ?

A. Isai. 42.

5. Thus saith God the Lord, he that created the Heavens, and stretched them out; he that spread forth the Earth and that which cometh out of it, he that giveth Breath unto the People upon it, and Spirit to them that walk therein.

8. I am the Lord, that is my Name, and my Glory will I not give

to another, neither my Praise to graven Images.

Q. How doth he set forth the Greatness of God ?

A. Isai. 40.

10. Behold, the Lord God will come with strong Hand, and his Arm shall rule for him: Behold, his Reward is with him, and his Work before him.

12. Who hath measured the Waters in the Hollow of his Hand ? and meted out Heaven with a Span, and comprehended the dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Balance ?

15. Behold, the Nations are as the Drop of a Bucket, and are counted as the small Dust of the Balance:—

17. All Nations before him are as nothing, and they are counted to him less than nothing, and Vanity.

22. It is he that sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers; that stretcheth out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in.

Q. What saith the Prophet Jeremiah concerning the true and living God ?

A.

A. *Jerem. 10.*

10. But the Lord is the true God, he is the living God, and an Everlasting King: at his Wrath the Earth shall tremble, and the Nations shall not be able to abide his Indignation.

12. He hath made the Earth by his Power, he hath established the World by his Wisdom, and hath stretched out the Heavens by his Discretion.

13. --- He maketh Lightnings with Rain, and bringeth forth the Wind out of his Treasures.

Q. *How doth Moses set forth the Holiness of God?*

A. *Exod. 15.*

11. Who is like unto thee, O Lord, --- who is like thee, glorious in Holiness, fearful in Praises, doing Wonders?

Q. *How did the Apostle John say, that the Redeemed should glorifie and extol God Almighty?*

A. *Revel. 15.*

3. And they sing the Song of Moses the Servant of God, and the Song of the Lamb, saying, Great and marvellous are thy Works, Lord God Almighty; just and true are thy Ways, thou King of Saints.

A 3.

4. Who

4. Who shall not Fear thee, O Lord, and glorifie thy Name? for thou only art Holy: for all Nations shall come and worship before thee;—

Q. What saith David of the Righteousness and Holiness of God?

A. Psalm 98.

9. — With Righteousness shall he judge the World, and the People with Equity.

Psal. 145.

17. The Lord is righteous in all his Ways, and Holy in all his Works.

Q. Can we hide our selves from the sight of God?

A. Jerem. 23.

23. Am I a God at hand, saith the Lord, and not a God afar off?

24. Can any hide himself in secret Places that I shall not see him? saith the Lord: Do not I fill Heaven and Earth? saith the Lord.

Q. Does God know our Thoughts?

A. Amos 4.

13. — He that formeth the Mountains, and createth the Wind, and declareth unto Man what is his Thought, that maketh the Morning Darkness, and

and treadeth upon the high Places of the Earth, the Lord, the God of Hosts is his Name.

Q. What saith David concerning God's knowing all things ?

A. Psalm 139.

4. — There is not a Word in my Tongue, but lo, O Lord, thou knowest it altogether.

Q. Does he say God is present every where ?

A.

7. Whither shall I go from thy Spirit ? or whither shall I flee from thy Presence ?

8. If I ascend up into Heaven, thou art there: if I make my Bed in Hell, behold, thou art there.

9. If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea :

10. Even there shall thy Hand lead me, and thy right Hand shall hold me:

S E C T. II.

Of our Blessed LORD and SA-
VIOUR JESUS CHRIST.

*Q. What did the Prophet Isaiah say,
concerning the coming of Christ?*

A. Isai. 9.

6. — Unto us a Child is Born, un-
to us a Son is given, and the Govern-
ment shall be upon his Shoulder: and
his Name shall be called, Wonderful,
Counsellor, the Mighty God, the Ever-
lasting Father, the Prince of Peace.

7. Of the Increase of his Govern-
ment and Peace, there shall be no end, —

*Q. Where did the Prophet Micah say
Christ should be born?*

A. Mic. 5.

2. But thou Bethlehem - Ephratah,
though thou be little among the Thou-
sands of Judah, yet out of thee shall he
come forth unto me, that is to be Ruler
in Israel: whose goings forth have been
from of Old, from everlasting.

*Q. Did Jacob prophesie concerning the
coming of Christ?*

A.

A. Gen. 49.

10. The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, and unto him shall the gathering of the People be.

Q. *What Benefit were the Gentiles to reap by his Coming?*

A. Isai. 42.

1. Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles.

6. I the Lord have called thee in Righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles.

Q. *What saith the Prophet Jeremiah of Christ's executing Judgment, and Justice in the Earth?*

A. Jerem. 23.

5. Behold, the Days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall Reign and prosper, and shall execute Judgment and Justice in the Earth.

6. In his Days Judah shall be saved, and Israel shall dwell safely.

ly: and this is his Name whereby he shall be called, The Lord our Righteousness.

Q. Did the Prophet Ifaiah say any thing concerning the Miracles of Christ ?

A. Ifai. 35.

5. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped.

6. Then shall the Lame Man leap as an Hart, and the Tongue of the Dumb sing:—

Q. What did the Angel of God tell the Shepherds concerning Christ ?

A. Luke 2.

10. And the Angel said unto them, Fear not: for behold, I bring you good Tidings of great Joy, which shall be to all People.

11. For unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord.

Q. What account did Zechariah the Prophet give, of the Justice and Humility of Christ ?

A. Zechar. 9.

9. Rejoyce greatly, O Daughter of Zion;

Zion; shout, O Daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the foal of an Ass.

Q. What does the Prophet Isaiah say of the Sufferings of Christ?

A. Isai. 53.

3. He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief:—

5. —He was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed.

6. All we like Sheep have gone astray: we have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us all.

7. He was oppressed, and he was afflicted, yet he opened not his Mouth: he is brought as a Lamb to the slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth.

12. —He was numbred with the Transgressors, and he bare the Sin of many, and made Intercession for the Transgressors.

Q. Did

Q. Did the Angel that appeared unto Joseph, tell him, That Christ should save his People from their Sins?

A. Matth. 1.

21. — Thou shalt call his Name **JESUS**: for he shall save his People from their Sins.

Q. Did the Apostle Paul say, that Christ died for the Sins of the whole World?

A. 2 Corinth. 5.

14. For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

Q. Was Christ a Propitiation for the Sins of the whole World?

A. 1 John 2.

1. — We have an Advocate with the Father, Jesus Christ the righteous:

2. And he is the Propitiation for our Sins: and not for ours only, but also for the Sins of the whole World.

Q. Whose works did Christ come to destroy?

A. 1 John 3.

8. He that committeth Sin, is of the Devil;

Devil; for the Devil sinneth from the Beginning: for this purpose the Son of God was manifested, that he might destroy the Works of the Devil.

Q. What saith the Apostle Peter, of Christ suffering for our Sins?

A. 1 Pet. 3.

18. For Christ also hath once suffer'd for Sins, the Just for the Unjust, (that he might bring us to God) being put to Death in the Flesh, but quickned by the Spirit.

22. Who is gone into Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers being made subject unto him.

Q. Should we endeavour to take Christ for an Example, and follow his Steps, who suffered for us?

A. 1 Pet. 2.

21. For even hereunto were ye called: because Christ also suffered for us, leaving us an Example, that ye should follow his Steps:

22. Who did no Sin, neither was Guile found in his Mouth:

23. Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself
to

to him that judgeth righteously:

24. Who his own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness: by whose Stripes ye were healed.

Q. What is it that cleanseth us from all Sin?

A. 1 John 1.

7. —If we walk in the Light as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.

Q. What Answer did Christ give to those that John the Baptist sent unto him?

A. Matth. 11.

4. Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see:

5. The Blind receive their Sight, and the lame walk, the Lepers are cleansed and the Deaf hear, the dead are raised up, and the Poor have the Gospel preached to them.

Q. Did Christ cure any that were Blind?

A. Matth. 20.

30. And behold, two blind Men sitting

ting by the way side, when they heard that Jesus passed by, cried out, saying, Have Mercy on us, O Lord, thou Son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you ?

33. They say unto him, Lord, that our Eyes may be opened.

34. So Jesus had compassion on them; and touched their Eyes: and immediately their Eyes received Sight, and they followed him.

Q. Did he cure any that were Lame ?

A. Matth. 15.

30. And great Multitudes came unto him, having with them those that were Lame, Blind, Dumb, Maimed, and many others, and cast them down at Jesus Feet, and he healed them :

31. Insomuch that the Multitude wondred when they saw the Dumb to speak, the Maimed to be whole, the Lame to walk, and the Blind to see: And they glorified the God of Israel.

Q. Did Christ Cure the Leprosie ?

A. Matth. 8.

2. And behold, there came a Leper, and worshipped him, saying, Lord, if thou

thou wilt, thou canst make me Clean.

3. And Jesus put forth his hand and touched him, saying, I will, be thou Clean. And immediately his Leprosie was cleansed.

Q. Did he Cure the Deaf?

A. Mark 7.

32. — They bring unto him one that was Deaf, and had an impediment in his Speech: and they beseech him to put his hand upon him.

33. And he took him aside from the Multitude, and put his Fingers into his Ears, and he Spit, and touched his Tongue.

25. And straightway his Ears were opened, and the string of his Tongue was loosed, and he spake plain.

Q. Did Christ raise the Dead?

A. Luke 7.

12. Now when he came nigh to the Gate of the City, behold there was a dead Man carried out, the only Son of his Mother, —

13. And when the Lord saw her, he had Compassion on her, and said unto her, Weep not.

14. And he came and touched the bier, (and they that bare him stood still) and

and he said, Young Man, I say unto thee, Arise.

15. And he that was dead, fate up, and began to speak: and he delivered him to his Mother.

Q. How did he make the Woman Straight, who was so Crooked that she was bowed together?

A. Luke 13.

11.— There was a Woman which had a spirit of Infirmary Eighteen Years, and was bowed together, and could in no wise lift up her self.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine Infirmary.

13. And he laid his hands on her: and immediately she was made Straight, and Glorified God.

Q. Did Christ Cure those that were Lunatick, or Mad?

A. Matth. 17.

14.— There came to him a certain Man, kneeling down to him, and saying,

15. Lord, have Mercy on my Son, for he is Lunatick, and sore Vexed: For oft-times he falleth into the Fire, and oft into the Water.

18. And Jesus rebuked the Devil,
and

and he departed out of him: And the Child was Cured from that very Hour.

Q. Did he Cure a Withered Hand?

A. Matth. 12.

10.—There was a Man which had his Hand Withered:

13. Then saith he to the Man, Stretch forth thine Hand: And he stretched it forth; and it was restored whole, like as the other.

Q. Did Christ Cure those that were possessed with the Devil?

A. Luke 4.

33.— There was a Man which had a Spirit of an Unclean Devil, and cried out with a loud Voice,

34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy one of God.

35. And Jesus rebuked him, saying, Hold thy Peace, and come out of him. And when the Devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a Word is this? for with Authority and Power

Power he commandeth the Unclean Spirits, and they come out.

Q. Had Christ Power over the Winds and the Sea?

A. Matth. 8.

23. And when he was entred into a Ship, his Disciples followed him.

24. And behold, there arose a great Tempest in the Sea, insomuch that the Ship was covered with the Waves: but he was asleep.

25. And his Disciples came to him, and awoke him, saying, Lord, Save us: We Perish.

26. ——— Then he arose and Rebuked the Winds and the Sea, and there was a great Calm.

27. But the Men marvelled, saying, What manner of Man is this, that even the Winds and the Sea obey him!

Q. Did Christ do any other Miracles, besides those before mentioned?

A. Matth. 9.

35. And Jesus went about all the Cities and Villages, Teaching in their Synagogues, and Preaching the Gospel of the Kingdom, and Healing every Sickness, and every Disease among the People.

Mark.

56. And whithersoever he entred, into Villages, or Cities, or Country, they laid the sick in the Streets, and besought him that they might touch, if it were but the border of his Garment: And as many as touched him, were made whole.

Q. Did not the Jews Crucifie Christ, notwithstanding he wrought so many great Miracles among them.

A. Matth. 27.

1. When the Morning was come, all the Chief Priests and Elders of the People, took Counsel against Jesus to put him to Death.

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour.

28. And they stripped him, and put on him a Scarlet Robe.

29. And when they had platted a Crown of Thorns, they put it upon his Head, and a Reed in his Right Hand: And they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

30. And they Spit upon him, and took the Reed, and smote him on the Head.

35. And they Crucified him,——

37. And set up over his Head, his Accusa-

cusation written, **THIS IS JESUS
THE KING OF THE JEWS.**

*Q. What saith the Apostle Paul of Christ's
Rising from the Dead, the Third
Day after he was Crucified?*

A. **1 Cor. 15.**

3. For I delivered unto you first of all, that which I also received, how that Christ Died for our Sins,——

4. And that he was Buried, and that he Rose again the Third Day,——

5. And that he was seen of Cephas, then of the Twelve.

6. After that, he was seen of above Five Hundred Brethren at once: Of whom the greater part remain unto this present,——

Q. Did Christ Ascend into Heaven after his Resurrection?

A. **Luke 24.**

50.——And he lift up his Hands, and Blessed them.

51. And it came to pass, while he Blessed them, he was parted from them, and carried up into Heaven.

S E C T. III. Of the W O R D of G O D.

Q. How doth David say a Young Man may Cleanse his Ways ?

A. Psalm 119.

9. Wherewith shall a Young Man cleanse his Way ? By taking heed there-to according to thy Word.

10. With my whole Heart have I sought thee : O let me not wander from thy Commandments.

11. Thy Word have I hid in mine Heart, that I might not Sin against thee.

Q. Doth the Prophet Isaiah tell us, the Word of God shall stand for Ever ?

A. Isai. 40.

6. The Voice said, Cry. And he said, What shall I Cry ? All Flesh is Grass, and all the goodliness thereof is as the Flower of the Field.

8. The Grass Withereth, the Flower Fadeth : But the Word of our God shall stand for Ever.

Q. What said David concerning the Word of G O D ?

A. Psalm 119.

105. Thy Word is a Lamp unto my Feet,

Feet, and a Light unto my Path.

140. Thy Word is very pure: therefore thy Servant loveth it.

Q. Did Moses say that the Word was in our Mouth and Heart?

A. Dent. 30.

14. —The Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayest do it.

Q. What saith the Apostle of the Word of God being nigh unto us?

A. Rom. 10.

6. —Say not in thine Heart, Who shall ascend into Heaven? (that is to bring Christ down from above:)

7. Or, who shall descend into the Deep? (that is to bring up Christ again from the dead.)

8. But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart: that is the Word of Faith which we Preach.

Q. Is the Word of God a discernor of the Thoughts and intents of the Heart?

A. Heb. 4.

12. —The Word of God is quick, and powerful, and sharper than any two-edged Sword, piercing even to the
divi-

dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a discerner of the Thoughts and Intents of the Heart.

13. Neither is there any Creature that is not manifest in his Sight: but all things are naked, and opened unto the Eyes of him, with whom we have to do.

Q. What saith the Prophet Isaiah of that Word, that tells us the Way which we ought to walk in ?

A. Isai. 30.

21. —Thine Ears shall hear a Word behind thee, saying, This is the Way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Q. Doth the Apostle advise us to receive this Word ?

A. James 1.

21. Wherefore lay apart all Filthiness, and Superfluity of Naughtiness, and receive with Meekness the engrafted Word, which is able to save your Souls.

Q. What does the Evangelist John say concerning the Word of God ?

A.

A. *John 1.*

1. In the Beginning was the Word, and the Word was with God, and the Word was God.

3. All things were made by him; and without him was not any thing made that was made.

4. In him was Life, and the Life was the Light of Men.

Q. *Is Christ, who judgeth in Righteousness, called in the Revelations the Word of God?*

A. *Revel. 19.*

11. And I saw Heaven opened; and behold, a white Horse; and he that sat upon him was called faithful and true, and in Righteousness he doth judge and make war.

13. And he was clothed with a Vesture dipt in Blood: And his Name is called, *The Word of God.*

S E C T. IV.

Of the LIGHT, SPIRIT, and
GRACE of GOD.

Q. *What said David concerning the Light?*

A. *Psal. 43.*

3. O send out thy Light and thy
B Truth;

Truth; let them lead me, let them bring me unto thy holy Hill, and to thy Tabernacles.

Q. What did Chriff say was the Cause of Peoples Condemnation ?

A. John 3.

19. — This is the Condemnation, that Light is come into the World, and Men loved Darknefs rather than Light, be-
cause their Deeds were Evil.

20. For every one that doth Evil, hateth the Light, neither cometh to the Light, left his Deeds fhould be reprov'd.

21. But he that doth Truth, cometh to the Light, that his deeds may be made manifef, that they are wrought in God.

Q. Did the Prophet Ifaiah exhort the House of Jacob, to walk in the Light of the Lord ?

A. Ifai. 2.

5. O Houfe of Jacob, come ye, and let us walk in the Light of the Lord.

Q. Where is it that God caufeth his Light to fhine ?

A. 2 Cor. 4.

6. — God who commanded the Light to fhine out of Darknefs, hath fhined
in

in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.

Q. What is it that makes manifest our Evil Deeds ?

A. Ephes. 5.

13. — All things that are reprov'd are made manifest by the Light : for whatsoever doth make manifest, is Light.

Q. What Benefit have those that walk in the Light ?

A. 1 John 1.

6. If we say that we have Fellowship with him, and walk in Darknes, we lye, and do not the Truth :

7. But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.

Q. Did Christ Jesus say, I am the Light of the World ?

A. John 8.

12. Then spake Jesus again unto them, saying, I am the Light of the World : he that followeth me, shall not walk in Darknes, but shall have the Light of Life.

Q. *Did John the Baptist come to bear witness of Christ, who is the true Light ?*

A. *John 1.*

6. There was a Man sent from God, whose Name was John.

7. The same came for a Witness, to bear witness of the Light, that all Men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every Man that cometh into the World.

Q. *What said old Simeon, of Christ being a Light to the Gentiles ?*

A. *Luke 2.*

29. Lord, now lettest thou thy Servant depart in peace, according to thy Word.

30. For mine Eyes have seen thy Salvation :

31. Which thou hast prepared before the Face of all People :

32. A Light to lighten the Gentiles, and the Glory of thy People Israel.

Q. *Is the Manifestation of the Spirit given to every one to profit withal ?*

A.

4. — There are diversities of Gifts, but the same Spirit.

7. But the manifestation of the Spirit, is given to every Man to profit withal.

Q. What saith the Prophet Joel, of God's pouring out his Spirit upon all Flesh?

A. Joel 2.

28. And it shall come to pass afterwards, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesie, —

29. And also upon the Servants and upon the Hand-maids in those Days, will I pour out my Spirit.

Q. Are the things of God Foolishness unto the Natural Man?

A. 1 Cor. 2.

11. — What Man knoweth the things of a Man, save the Spirit of Man which is in him? even so the things of God knoweth no Man, but the Spirit of God.

14. But the natural Man receiveth not the things of the Spirit of God: for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.

Q. Doth David pray, that God would not take his Holy Spirit from him?

B. 3

A.

Psal. 51.

11. Cast me not away from thy Presence; and take not thy holy Spirit from me.

12. Restore unto me the Joy of thy Salvation : and uphold me with thy free Spirit.

13. Then will I teach Transgressors thy ways, and Sinners shall be converted unto thee.

Q. Are those the Sons of God, who are led and guided by his Spirit ?

A. Rom. 8.

9. —If any Man have not the Spirit of Christ, he is none of his.

14. For as many as are led by the Spirit of God, they are the Sons of God.

Q. What said the Apostle to the Corinthians, of Christ being in them ?

2 Cor. 13.

5. Examine your selves, whether ye be in the Faith ; prove your own selves : know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.?

Q. Did Christ tell his Disciples, that the Spirit of Truth, should guide them into all Truth ?

A.

John 16.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth.—

Q. What is it that teacheth us to deny Ungodliness, and to live soberly, righteously, and godly ?

A.

Titus 2.

11. —The Grace of God that bringeth Salvation, hath appeared to all Men;

12. Teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World;

13. Looking for that blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ :

14. Who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of good Works.

Q. Unto what did Paul commend the Brethren, when he was about to leave them ?

A.

Acts 20.

32. And now Brethren I commend you to God, and to the Word of his

B 4

Grace,

Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified.

S E C T. V.

Of WORSHIP and RELIGION.

Q. How doth Christ say we should Worship God?

Ans. *John 4.*

23. — The Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship him.

24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

Q. What doth the Apostle Paul say, of God's not dwelling in Temples made Hands?

A. *Acts 17.*

24. God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands:

25. Neither is worshipped with Men's Hands, as though he needed any thing, seeing he giveth to all Life, and Breath, and all things;

26. And

26. And hath made of one Blood, all Nations of Men, for to dwell on all the Face of the Earth, and hath determined the times before appointed, and the Bounds of their Habitation :

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us ;

28. For in him we live, and move, and have our being ;——

Q. How may we come before the Lord with Acceptance, and bow our selves before the high God ?

A. Mic. 6:

6. Wherewith shall I come before the Lord, and bow my self before the high God ? shall I come before him with Burnt-Offerings, with Calves of a Year Old ?

7. Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oyl ? shall I give my first-born for my Transgression, the Fruit of my Body for the Sin of my Soul ?

8. He hath shewed thee, O Man, what is good ; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God ?

Q. Is the Worship and Service of those People acceptable to God, who continue in Wickedness?

A. Isai. 1.

11. To what purpose is the multitude of your Sacrifices unto me? saith the Lord: —

12. When ye come to appear before me, who hath required this at your hand to tread my Courts?

13. Bring no more vain Oblations, Incense is an Abomination unto me, the New-moons and Sabbaths, the calling of Assemblies I cannot away with, it is Iniquity, even the solemn Meeting.

15. And when ye spread forth your Hands, I will hide mine Eyes from you: yea, when ye make many Prayers, I will not hear: —

Q. Did Samuel tell King Saul, That Obedience is more acceptable to God, than Offerings and Sacrifices?

A. 1 Sam. 15.

22. And Samuel said, Hath the Lord as great delight in Burnt-Offerings and Sacrifices, as in obeying the Voice of the Lord? Behold, to obey is better than Sacrifice; and to hearken, than the Fat of Rams.

Dorh

Q. Doth God delight in the Prayers of the Righteous ?

A. Prov. 15.

8. The Sacrifice of the wicked is an abomination to the Lord : but the Prayer of the upright is his delight.

Q. What saith the Prophet Isaiah of those who draw near to God with their Mouth, and honour him with their Lips ; but their Hearts are far from him ?

A. Isai. 29.

13. Wherefore the Lord said, Forasmuch as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear towards me is taught by the precept of Men.

14. Therefore behold, I will proceed to do a marvellous Work amongst this People, even a marvellous Work and a Wonder : for the Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid.

Q. Who is it that the Blind Man, who was cured by Christ, said God would bear ?

A. John 9.

31. Now we know that God heareth not

not Sinners: but if any Man be a worshipper of God, and doth his Will, him he heareth.

Q. What saith Paul of those that worship God in the Spirit ?

A. Phil. 3.

1. Finally, my Brethren, rejoyce in the Lord.—

3. For we are the Circumcision, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no Confidence in the Flesh.

Q. What defence did he make, when he was accused before Felix, of being a pestilent Fellow, and mover of Sedition ?

A. Acts 24.

14. But this I confess unto thee, That after the way which they call Heresie, so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets.

16. And herein do I exercise my self to have always a Conscience void of Offence toward God, and toward Men.

Q. What is pure Religion ?

A. James 1.

27. Pure Religion and undefiled before

fore God and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.

Q. Did the Apostle greatly blame the Galatians for not obeying the Truth?

A. Gal. 3.

1. O foolish Galatians, who hath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, crucified among you?

3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the Flesh?

Q. Did he reprove them for observing of Days?

A. Gal. 4.

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage?

10. Ye observe Days, and Months, and Times, and Years.

11. I am afraid of you, lest I have bestowed upon you Labour in vain.

S E C T. VI.
Of P A R E N T S.

Q. How doth Solomon say Parents ought to Educate their Children ?

A. Prov. 22.

6. Train up a Child in the way he should go: and when he is old, he will not depart from it.

Q. What did the Lord say, concerning Abraham's Care of his Household ?

A. Gen. 18.

17. And the Lord said, Shall I hide from Abraham that thing which I do ;

19. For I know him, that he will command his Children and his Household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

Q. Should Parents teach their Children the Statutes and Commandment of the Lord ?

A. Deut. 11.

18. Therefore shall ye lay up these
my

my Words in your Heart and in your Soul,——

19. And ye shall teach them your Children, speaking of them when thou fittest in thine House, and when thou walkest by the way, when thou liest down, and when thou risest up.

Q. What Advice is given to Children, respecting the Commandment of their Parents ?

A. Prov. 6.

20. My Son, keep thy Fathers Commandment, and forsake not the Law of thy Mother.

21. Bind them continually upon thine Heart, and tie them about thy Neck.

22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

23. For the Commandment is a Lamp; and the Law is Light; and Reproofs of Instruction are the way of Life.

Q. Should Parents correct their Children, if they deserve it ?

A. Prov. 13.

24. He that spareth his Rod, hateth his Son: but he that loveth him chasteneth him betimes.

Chap.

Chap. 23.

13. With-hold not Correction from the Child : for if thou beatest him with the Rod, he shall not die.

14. Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.

Chap. 29.

17. Correct thy Son, and he shall give thee rest : yea, he shall give delight unto thy Soul.

Q. What saith Solomon of Mothers that leave Children to themselves ?

A. Prov. 29.

15. The Rod and Reproof give Wisdom : but a Child left to himself, bringeth his Mother to shame.

Q. Should not Parents be careful not to provoke their Children ?

A. Ephes. 6.

4. And ye Fathers, provoke not your Children to wrath : but bring them up in the Nurture and Admonition of the Lord.

Q. What said Samson's Father and Mother to him, when they heard he had a mind to marry one of the Daughters of the Philistines ?

A.

A. Judg. 14.

1. And Samson went down to Timnath, and saw a Woman in Timnath of the Daughters of the Philistines.

2. And he came up and told his Father and his Mother,——

3. Then his Father and his Mother said unto him, Is there never a Woman among the Daughters of thy Brethren, or among all my People, that thou goest to take a Wife of the uncircumcised Philistines? ———

S E C T. VII.

Of CHILDREN.

Q. Doth God command Children to Honour their Parents?

A. Exod. 20.

12. Honour thy Father and thy Mother: That thy days may be long upon the Land which the Lord thy God giveth thee.

Q. What did Moses say of those Children who slight their Parents?

A. Deut. 27.

16. Cursed be he that setteth light by his Father or his Mother: —

Q.

Q. Should Children stand in Awe of their Parents?

A. Lev. 19.

3. Ye shall fear every Man his Mother and his Father,——

Q. Which is the first Commandment with Promise?

A. Eph. 6.

2. Honour thy Father and Mother, (which is the first Commandment with Promise)

3. That it may be well with thee, and thou mayest live long on the Earth.

Q. May Children steal any thing from their Parents?

A. Prov. 28.

24. Who so robbeth his Father or his Mother, and saith, It is no Transgression; the same is the Companion of a Destroyer.

Q. What is said of Children that mock their Parents?

A. Prov. 30

17. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.

Q.

Q. *Should Children hearken to the Advice of their Parents ?*

A. *Prov. 23.*

22. Hearken unto thy Father,——
and despise not thy Mother when she is
old.

Q. *What saith the Apostle of Childrens obeying their Parents ?*

A. *Col. 3.*

20. Children, obey your Parents in
all things: for this is well-pleasing un-
to the Lord.

Q. *How did Ruth manifest her great Love and Affection to her Mother-in-Law ?*

A. *Ruth 1.*

16. And Ruth said, Intreat me not
to leave thee, or to return from follow-
ing after thee: for whither thou goest,
I will go; and where thou lodgest, I
will lodge: thy People shall be my
People, and thy God my God:

Q. *What saith Solomon, concerning Children keeping the Commandments of their Father ?*

A. *Prov. 3.*

1. My Son, forget not my Law; but
let

let thine Heart keep my Commandments :

2. For length of Days, and long Life, and Peace shall they add to thee.

3. Let not Mercy and Truth forsake thee: bind them about thy Neck, write them upon the Table of thine Heart.

4. So shalt thou find Favour, and good Understanding in the sight of God and Man.

Q. Was God well pleased with the House of the Rechabites, for their strictly observing the Commandments of their Father?

A.

Jer. 35.

1. The Word which came unto Jeremiah from the Lord,——saying,

2. Go unto the House of the Rechabites,———and give them Wine to drink.

5. And I set before the Sons of the House of the Rechabites pots full of Wine, and Cups, and I said unto them, Drink ye Wine.

6. But they said, we will drink no Wine: for Jonadab the Son of Rechabour our Father commanded us, saying, Ye shall drink no Wine, neither ye, nor your Sons for ever.

Thus

8. Thus have we obeyed the Voice of Jonadab the Son of Rechab our Father, in all that he hath charged us, to drink no Wine all our Days, we, our Wives, our Sons, nor our Daughters:

18. And Jeremiah said unto the House of the Rechabites, Thus saith the Lord of Hosts, the God of Israel, Because ye have obeyed the Commandment of Jonadab your Father, and kept all his Precepts, and done according unto all that he hath commanded you:

19. Therefore ——— Jonadab the Son of Rechab shall not want a Man to stand before me for ever.

Q. Is it not a comely thing for Children to observe the Instruction of their Parents?

A.

Prov. I.

8. My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother:

9. For they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck.

Q. Is it not a Trouble and Grief to good Parents, when their Children take not their Advice, but Marry against their consent?

A.

A. Gen. 27.

46. And Rebekah said to Isaac, I am weary of my Life, because of the Daughters of Heth: if Jacob take a Wife of the Daughters of Heth, such as these which are of the Daughters of the Land, what good shall my Life do me.

Chap. 28.

1. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a Wife of the Daughters of Canaan.

Q. Did Timothy know the Holy Scriptures when he was a Child?

A. 2 Tim. 3.

15. — From a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.

16. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness:

17. That the Man of God may be perfect, thoroughly furnished unto all good Works.

Q. Is it not a commendable thing for Brethren to dwell together in Unity?

A.

A.

Psalms 133.

1. Behold, how good and how pleasant it is, for Brethren to dwell together in Unity.

2. It is like the precious Ointment upon the Head, that ran down upon the Beard, even Aarons Beard, that went down to the Skirts of his Garments.

3. As the Dew of Hermon, and as the Dew that descended upon the Mountains of Zion; for there the Lord commanded the Blessing, even Life for evermore.

Q. *Ought we not to remember our Creator in the Days of our Youth?*

A.

Eccles. 12.

1. Remember — thy Creator in the Days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them.

S E C T. VIII.

Of M A S T E R S and S E R V A N T S.

Q. *What saith the Law of Moses, concerning the Duty of Masters towards their Servants?*

A.

A.

Deut. 24.

14. Thou shalt not oppress an hired Servant that is poor and needy, whether he be of thy Brethren, or of thy Strangers that are in thy Land within thy Gates.

15. At his Day thou shalt give him his Hire, neither shall the Sun go down upon it, for he is poor, and setteth his Heart upon it: lest he cry against thee unto the Lord, and it be Sin unto thee.

Q. Did Job slight the Complaints of his Servants?

A.

Job 31.

13. If I did despise the Cause of my Man-servant, or of my Maid-servant, when they contended with me:

14. What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15. Did not he that made me — make him? and did not one fashion us —?

Q. Should not Masters be just and equal to their Servants?

A.

Col. 4.

1. Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

Eph.

9. And ye Masters, do the same things unto them, forbearing threatening: knowing that your Master also is in Heaven, neither is there respect of Persons with him.

Q. What Advice doth the Apostle give to Servants?

A. Eph. 6.

5. Servants, be obedient to them that are your Masters according to the Flesh, with fear and trembling, in Singleness of your Heart, as unto Christ:

6. Not with Eye-service, as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart;

7. With good will doing Service, as to the Lord, and not to Men.

Q. What saith the Apostle to Timothy, concerning Servants?

A. 1 Tim. 6.

1. Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour;—

2. And they that have believing Masters, let them not despise them, because they are Brethren: but rather do them Service, because they are faithful and beloved, partakers of the Benefit. These things teach and exhort.

Q. How ought Servants to behave themselves to their Masters ?

A. Titus 2.

9. Exhort Servants to be obedient unto their own Masters, and to please them well in all things; not answering again,

10. Not purloining, but shewing all good Fidelity; that they may adorn the Doctrine of God our Saviour in all things.

1 Pet. 2.

18. Servants, be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward.

S E C T. IX.

Of HUSBANDS and WIVES.

Q. How ought Husbands to carry it to their Wives ?

A. Eph. 5.

25. Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it :

28. So ought Men to love their Wives, as their own Bodies : he that loveth his Wife, loveth himself.

33. — Let

33. —Let every one of you in particular, so love his Wife even as himself ;—

Q. How doth the Apostle say, Wives ought to behave themselves towards their Husbands ?

A. Eph. 5.

22. Wives, submit your selves unto your own Husbands, as unto the Lord.

23. For the Husband is the Head of the Wife, even as Christ is the Head of the Church :—

24. Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands in every thing.

33. ——— And the Wife see that she reverence her Husband.

S E C T. X.

Of E L D E R S.

Q. What said the Apostle concerning Elders ?

A. 1 Pet. 5.

1. The Elders which are among you I exhort, who am also an Elder, —

2. Feed the Flock of God which is among

among you, taking the oversight thereof, not by constraint, but willingly; not for filthy Lucre, but of a ready Mind;

3. Neither as being Lords over God's Heritage, but being Ensamples to the Flock.

4. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.

Tit. 2.

2. That the Aged Men be sober, grave, temperate, sound in Faith, in Charity, in Patience.

Q. What did the Apostle say concerning Aged Women?

A.

Tit. 2.

3. The aged Women likewise, that they be in Behaviour as becometh Holiness, not false Accusers, not given to much Wine, teachers of good things;

4. That they may teach the young Women to be sober, to love their Husbands, to love their Children,

5. To be discreet, chaste, keepers at home, good, obedient to their own Husbands,—

Q. How ought Young People to demean themselves towards their Elders?

A.

A.

Lev. 19.

32. Thou shalt rise up before the hoary Head, and honour the Face of the old Man, and fear thy God:—

1 Tim. 5.

1. Rebuke not an Elder, but intreat him as a Father, and the younger Men as Brethren.

S E C T. XI.

Of our D U T Y to the
G O V E R N M E N T.

Q. *Should we not submit our selves to Kings and Governours, and obey Magistrates?*

A.

1 Pet. 2.

13. Submit your selves to every Ordinance of Man for the Lord's sake: whether it be to the King, as supreme;

14. Or unto Governours, as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well.

17. ——— Fear God. Honour the King.

Tit. 3.

1. Put them in Mind to be subject to Principalities and Powers, to obey Magistrates,——

Q. When Christ was asked, whether it was lawful to give Tribute unto Cesar, what Answer did he make?

A. Luke 20.

25. ——Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods.

Q. Did the Apostle advise paying Tribute unto the Government?

A. Rom. 13.

6. --For this Cause pay you Tribute also:——

7. Render therefore to all their Dues: Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

Q. How did the Prophet advise the Jews, to behave themselves under the Government, where they were carried away Captives?

A. Jerem. 29.

4. Thus saith the Lord of Hosts the God of Israel unto all that are carried away Captives,——

7. —Seek

7. —Seek the Peace of the City whither I have caused you to be carried away Captives, and pray unto the Lord for it: for in the Peace thereof shall ye have Peace.

Q. Should we not pray for Kings, and those in Authority?

A.

1 Tim. 2.

1. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men:

2. For Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life in all Godliness and Honesty.

3. For this is good and acceptable in the Sight of God our Saviour:

4. Who will have all Men to be saved, and to come unto the Knowledge of the Truth.

S E C T. XII.

Of LYING and FLATTERING.

Q. Should we not avoid Lying, and always speak the Truth?

A. *Eph. 4.*

25. Wherefore putting away Lying, speak every Man Truth with his Neighbour: for we are Members one of another.

Col. 3.

9. Lie not one to another, seeing that ye have put off the old Man with his Deeds.

Q. *What saith David of those that tell Lies?*

A. *Psal. 101.*

7. He that worketh Deceit shall not dwell within my House: he that telleth Lies shall not tarry in my Sight.

Q. *What saith Solomon concerning a faithful Witness?*

A. *Prov. 14.*

5. A faithful Witness will not Lie: but a false Witness will utter Lies.

Chap. 19.

9. A false Witness shall not be unpunished; and he that speaketh Lies shall perish.

Q. *Will God's Children tell Lies?*

A. *Isai. 63.*

8. For he said, Surely they are my Peo-

People, Children that will not Lie: for he was their Saviour.

Q. What saith Solomon of a Lying Tongue ?

A. Prov. 26.

28. A lying Tongue hateth those that are afflicted by it, and a flattering Mouth worketh Ruine.

Q. Should a Ruler hearken to Lies?

A. Prov. 29.

12. If a Ruler hearken to Lies, all his Servants are wicked.

Q. What saith Jonah of those that observe Lying Vanities ?

A. Jonab 2.

8. They that observe lying Vanities, forsake their own Mercy.

Q. What saith David of flattering Lips ?

A. Psal. 12.

2. They speak Vanity every one with his Neighbour: with flattering Lips, and with a double Heart do they speak.

3. The Lord shall cut off all flattering Lips, and the Tongue that speaketh proud things.

Q. Doth he not desire to be delivered from Lying Lips?

A. Psal. 120.

2. Deliver my Soul, O Lord, from lying Lips, and from a deceitful Tongue.

3. What shall be given unto thee? or what shall be done unto thee, thou false Tongue?

4. Sharp Arrows of the Mighty, with Coals of Juniper.

Q. What was to be done by the Law of Moses unto a false Witness?

A. Deut. 19.

16. If a false Witness rise up against any Man, to testify against him that which is wrong:

18. ——— If the Witness be a false Witness,——

19. Then shall ye do unto him as he had thought to have done unto his Brother: so shalt thou put the Evil away from among you.

Q. What said Elihu concerning giving of flattering Titles?

A. Job 32.

21. Let me not, I pray you, accept any

any Man's Person, neither let me give flattering Titles unto Man.

22. For I know not to give flattering Titles, in so doing my Maker would soon take me away.

Q. What were the two things Agur prayed for?

A. Prov. 30.

7. Two things have I required of thee, deny me them not before I die.

8. Remove far from me Vanity and Lies; give me neither Poverty nor Riches, feed me with Food convenient for me.

Q. What seven things did Solomon say, were an Abomination to the Lord?

A. Prov. 6.

17. A proud Look, a lying Tongue, and Hands that shed innocent Blood.

18. An Heart that deviseth wicked Imaginations, Feet that be swift in running to Mischief,

19. A false Witness that speaketh Lies, and him that soweth Discord among Brethren.

Q. What said Christ to the Jews, who called God their Father, and yet continued in their Wickedness?

A.

A.

John 8.

44. Ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar, and the Father of it.

Q. *Shall all Liars have their Portion in the Lake that burneth with Fire and Brimstone?*

A.

Rev. 21.

7. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.

8. But ——— all Liars, shall have their part in the Lake which burneth with Fire and Brimstone: ———

S E C T. XIII.

Of Governing the TONGUE.

Q. *Is not that Man's Religion Vain, who bridles not his Tongue?*

A.

James 1.

26. If any Man among you seem to be Religious, and bridleth not his Tongue, but deceiveth his own Heart, this Man's Religion is vain.

Q. May we talk Foolishly, and Jest one with another?

A.

Ephes. 5.

3. But Fornication, and all Unclean-ness or Covetousness, let it not be once named amongst you, as becometh Saints:

4. Neither Filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of Thanks.

Q. Doth not Christ say, that Men shall give Account of every Idle Word?

A.

Matth. 12.

36. — I say unto you, That every idle Word that Men shall speak, they shall give account thereof in the Day of Judgment.

Q. What saith the Apostle of corrupt Communication?

A.

Eph. 4.

29. Let no corrupt Communication proceed out of your Mouth, but that which

which is good to to the use of Edifying,
that it may minister Grace unto the
Hearers.

*Q. Is it not a commendable thing to
speak Words in due Season?*

A. Prov. 25.

11. A Word fitly spoken is like
Apples of Gold in Pictures of Silver.

*Q. What saith Solomon of a Man that
spareth his Words?*

A. Prov. 17.

27. He that hath Knowledge spareth
his Words :—

28. Even a Fool when he holdeth his
Peace, is counted wise: and he that
shutteth his Lips, is esteemed a Man of
Understanding.

*Q. Is it Wisdom presently to utter
ones Mind?*

A. Prov. 29.

11. A Fool uttereth all his Mind: but
a wise Man keepeth it in till after-
wards.

*Q. What saith Solomon of using a
Multitude of Words?*

A. Prov. 10.

19. In the Multitude of Words there
wanteth

wanteth not Sin : but he that refraineth his Lips, is wise.

Prov. 21.

23. Whoso keepeth his Mouth and his Tongue, keepeth his Soul from Troubles.

Q. Is it a commendable thing to Answer a Matter before we hear it ?

A.

Prov. 18.

13. He that answereth a Matter before he heareth it, it is Folly and Shame unto him.

Q. What saith Solomon of giving a soft Answer ?

A.

Prov. 15.

1. A soft Answer turneth away Wrath : but grievous Words stir up Anger.

Q. What is the Effect of Evil Communication ?

A.

1 Cor. 15.

33. Be not deceived : Evil Communications corrupt good Manners.

Q. Should we Love as Brethren, and not Rail, or Speak Evil one of another ?

A.

1 Pet. 3.

8. Finally, be ye all of one Mind, having

having Compassion one of another, love as Brethren, be pitiful, be courteous:

9. Not rendring Evil for Evil, or Railing for Railing: but contrariwise, Blessing;—

10. For he that will love Life, and see good Days, let him refrain his Tongue from Evil, and his Lips that they speak no Guile.

11. Let him eschew Evil, and do Good; let him seek Peace, and ensue it.

S E C T. XIV.

OF BACKBITING and TALE- BEARING.

Q. What saith Solomon of a Good Name?

A. Prov. 22.

1. A good Name is rather to be chosen than great Riches,——

Q. Are we forbid raising a False Report, and going about as Tale-bearers?

A. Exod. 23.

1. Thou shalt not raise a false Report:——

Lev.

Lev. 19.

16. Thou shalt not go up and down as a Tale-bearer among thy People;—

Q. Will not God punish those who privily slander their Neighbour?

A. Psal. 101.

5. Whoso privily slandereth his Neighbour, him will I cut off:—

Q. What saith Solomon of a Tale-bearer?

A. Prov. 18.

8. The Words of a Tale-bearer are as Wounds,—

Chap. 20.

19. He that goeth about as a Tale-bearer, revealeth Secrets: therefore meddle not with him that flattereth with his Lips.

Chap. 26.

20. Where no Wood is, there the Fire goeth out: so where there is no Tale-bearer, the Strife ceaseth.

Q. What saith the Prophet Isaiah of the Reproach and Revilings of Men?

A. Isai. 51.

7. Harken unto me, ye that know Righteousness, the People in whose Heart is my Law, fear ye not the Reproach.

proach of Men, neither be ye afraid of their Revilings.

8. For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wooll: but my Righteousness shall be for ever, and my Salvation from Generation to Generation.

SECT. XV.

OF ANGER, WRATH and MALICE.

Q. What saith Solomon of being Slew to Anger?

A. Prov. 16.

32. He that is slow to Anger, is better than the Mighty: and he that ruleth his Spirit, than he that taketh a City.

Q. May we be hasty in our Spirits to be Angry?

A. Eccles. 7.

9. Be not hasty in thy Spirit to be angry: for Anger resteth in the Bosom of Fools.

Q.

Q. *Should we not put away Bitterness, Wrath and Anger ?*

A. *Eph. 4.*

31. Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice.

Q. *What saith the Scripture of being slow to Wrath ?*

A. *Prov. 14.*

29. He that is slow to Wrath is of great Understanding: but he that is hasty of Spirit exalteth Folly.

James 1.

19. — Let every Man be swift to hear, slow to speak, slow to Wrath.

Prov. 25.

28. He that hath no rule over his own Spirit, is like a City that is broken down, and without Walls.

Q. *Doth not Confusion proceed from Envy and Strife ?*

A. *Jam. 3.*

16. — Where Envy and Strife is, there is Confusion, and every Evil Work.

Q. *Is it not an Honour to Cease from Strife ?*

A.

A.

Prov. 20.

3. It is an Honour for a Man to cease from Strife : but every Fool will be meddling.

Q. Should we not endeavour to avoid Anger, Wrath and Malice ?

A.

Col. 3.

8. — Put off all these ; Anger, Wrath, Malice, —

Q. What saith Solomon of deferring Anger ?

A.

Prov. 19.

11. The Discretion of a Man deferreth his Anger, and it is his Glory to pass over a Transgression.

Q. What saith he of Envy ?

A.

Prov. 27.

4. Wrath is cruel, and Anger is outrageous ; but who is able to stand before Envy ?

Q. What saith he of meddling with Strife ?

A.

Prov. 26.

17. He that passeth by, and meddleth with Strife belonging not to him, is like one that taketh a Dog by the Ears.

Q.

Q. Who were they that envied Paul, for preaching the Gospel to the People?

A. Acts 13.

45. But when the Jews saw the Multitudes, they were filled with Envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Q. Are not People inclin'd to Malice and Envy, before they know the work of Conversion?

A. Tit. 3.

3. For we our selves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful, and hating one another.

4. But after that the Kindness and Love of God our Saviour toward Man appeared,

5. Not by Works of Righteousness, which we have done, but according to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly, through Jesus Christ our Saviour.

Q. What saith Solomon of him who continually deviseth Mischief?

A.

A.

Prov. 6.

12. A naughty Person, a wicked Man walketh with a froward Mouth.

14. Frowardness is in his Heart, he deviseth Mischief continually, he soweth Discord.

15. Therefore shall his Calamity come suddenly ; suddenly shall he be broken without Remedy.

Q. Doth not the Apostle rank Hatred, Wrath, and Envy amongst those grievous Sins, that will shut People out of the Kingdom of God ?

A.

Gal. 5.

19. Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness,

20. Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies,

21. Envyings, Murders, Drunkenness, Revilings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God.

S E C T. XVI.
Of P E R S E C U T I O N.

Q. *Why did Cain slay Abel his Brother?*

A.

Gen. 4.

3. And in process of time it came to pass, that *Cain* brought of the Fruit of the Ground an Offering unto the Lord.

4. And *Abel*, he also brought of the the Firstlings of his Flock, and of the Fat thereof. And the Lord had respect unto *Abel*, and to his Offering:

5. But unto *Cain* and to his Offering he had not respect. And *Cain* was very wroth, and his Countenance fell.

6. And the Lord said unto *Cain*, Why art thou wroth? and why is thy Countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, Sin lieth at the Door.—

8. And *Cain* talked with *Abel* his Brother: and it came to pass when they were in the Field, that *Cain* rose up against *Abel* his Brother, and slew him.

Q.

Q. What did Christ tell his Disciples would befall them for His sake ?

A. Matth. 10.

17. But beware of Men, for they will deliver you up to the Councils, and they will scourge you in their Synagogues.

18. And ye shall be brought before Governours and Kings for my sake,—

19. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same Hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

22. And ye shall be hated of all Men for my Names sake : but he that endureth to the End, shall be saved.

Q. Should the Disciples of Christ be afraid of their Persecutors ?

A. Matth. 10.

28. — Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Soul and Body in Hell.

Q. Who is it that Persecuteth, and who are they that are Persecuted ?

A.

A. *Gal. 4.*

28. Now we, brethren, as Isaac was, are the Children of promise.

29. But as then, he that was born after the Flesh, persecuted him that was born after the Spirit, even so it is now.

Q. *What saith the Apostle of the Righteous undergoing Tribulation?*

A. *Acts 14.*

22. ——— We must through much Tribulation enter into the Kingdom of God. *2 Tim. 3.*

12. Yea, and all that will live Godly in Christ Jesus, shall suffer Persecution.

Q. *Who was it that smote Jeremiah the Prophet, and put him in the Stocks?*

A. *Jerem. 20.*

1. Now Pashur the Son of Immer the Priest, who was also chief Governour in the House of the Lord, heard that Jeremiah Prophefied these things.

2. Then Pashur Smote Jeremiah the Prophet, and put him in the Stocks —

Q. *Did any endeavour to stir up the Princes and People against him?*

A. *Jerem. 26.*

11. Then spake the Priests and the
D Pro

Prophets unto the Princes, and to all the People, saying, This Man is worthy to Die, for he hath Prophesied against this City, as ye have heard with your Ears.

Q. What did Shadrach, Meshach, and Abed-nego, say to King Nebuchadnezzar, when he commanded them to Worship his Golden Image?

A. Dan. 3.

16. ——— O Nebuchadnezzar, we are not careful to answer thee in this matter.

17. If it be so, our God whom we Serve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine hand, O King.

18. But if not, be it known unto thee, O King, that we will not Serve thy Gods, nor Worship the Golden Image, which thou hast set up.

19. Then was Nebuchadnezzar full of Fury, ———

20. And he commanded the most mighty Men that were in his Army, to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery Furnace.

Q. Did Daniel forbear Praying to God,

God, although he knew he should be in danger of losing his Life?

A. Dan. 6.

10. Now when *Daniel* knew that the Writing was Signed, he went into his House; and his Windows being open in his Chamber toward *Jerusalem*, he kneeled upon his Knees three times a Day, and prayed, and gave Thanks before his God, as he did aforetime.

Q. Were there any Informers that accused him before the King?

A. Dan. 6.

13. Then answered they and said before the King, That *Daniel* which is of the Children of the Captivity of *Judah*, regardeth not thee, O King, nor the Decree that thou hast signed, but maketh his Petition three times a Day.

Q. Was he cast into the Den of Lions for praying to his God?

A. Dan. 6.

16. Then the King commanded, and they brought *Daniel*, and cast him into the Den of Lions: now the King spake and said unto *Daniel*, Thy God, whom thou servest continually, he will deliver thee.

Q. Did God suffer the Lions to do him any Hurt?

A. Dan. 6.

19. Then the King arose very early in the Morning, and went in haste unto the Den of Lions.

21. Then said *Daniel* unto the King, O King, live for ever.

22. My God hath sent his Angel, and hath shut the Lions Mouths that they have not hurt me: forasmuch as before him Innocency was found in me; and also before thee, O King, have I done no hurt.

Q. What said the Lord of those Prophets, who prepared War against those who did not put into their Mouths?

A. Mic. 3.

5. Thus saith the Lord concerning the Prophets that make my People err, that bite with their Teeth, and cry, Peace: and he that putteth not into their Mouths, they even prepare War against him.

6. Therefore night shall be unto you, that ye shall not have a Vision, and it shall be dark unto you, that ye shall not Divine, and the Sun shall go down over

ver the Prophets, and the Day shall be dark over them.

7. Then shall the Seers be ashamed, and the Diviners confounded: yea, they shall all cover their Lips, for there is no Answer of God.

Q. Who was it that delivered Christ to Pilate to be Crucified?

A. Matth. 27.

1. When the Morning was come, all the Chief Priests and Elders of the People took Counsel against Jesus to put him to Death.

2. And when they had bound him, they led him away, and delivered him to *Pontius Pilate* the Governour.

Q. Did the Chief Priests consult how they might put Lazarus to Death: because Jesus had raised him from the dead?

A. John 12.

10. — The Chief Priests consulted, that they might put *Lazarus* also to Death;

11. Because that by reason of him many of the *Jews* went away, and believed on Jesus.

Q. Who was it that laid Hands on Peter and John, as they were Preaching Christ to the People ?

A. Acts 4.

1. And as they spake unto the People, the Priests, and the Captain of the Temple, and the Sadducees came upon them,

3. And they laid Hands on them, and put them in hold unto the next Day:—

Q. What did they say to them, when they were forced to let them go because of the People ?

A. Acts 4.

18. And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus.

19. But Peter and John answered and said unto them, Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye.

20. For we cannot but speak the things which we have seen and heard.

Q. Did any of the Apostles suffer Imprisonment for Healing the Sick, and working Miracles ?

A.

A. *Acts 5.*

16. There came also a Multitude out of the Cities round about unto *Jerusalem*, bringing sick Folks, and them which were vexed with unclean Spirits: and they were healed every one.

17. Then the High Priest rose up, and all they that were with him (which is the Sect of the Sadducees) and were filled with Indignation,

18. And laid their Hands on the Apostles, and put them in the common Prison.

Q. *Did Moses chuse rather to suffer Affliction with the People of God, than to be called the Son of Pharaoh's Daughter?*

A. *Heb. 11.*

24. By Faith *Moses* when he was come to Years, refused to be called the Son of *Pharaoh's* Daughter;

25. Choosing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.

Q. *Should we do Good to our Persecutors, or endeavour to be Avenged on them?*

A.

Rom. 12.

14. Bless them which Persecute you :
bless, and curse not.

17. Recompence to no Man Evil for
Evil.——

19. ——Avenge not your selves, but
rather give place unto Wrath: for it is
written, Vengeance is mine; I will re-
pay, saith the Lord.

20. Therefore if thine Enemy hunger,
feed him; if he thirst, give him Drink:
for in so doing thou shalt heap Coals of
Fire on his Head.

21. Be not overcome of Evil, but
overcome Evil with Good.

*Q. Is it Happy for them that patiently
suffer for Righteousness sake.*

A.

Matt. 5.

10. Blessed are they which are perse-
cuted for Righteousness sake: for theirs
is the Kingdom of Heaven.

1 Pet. 3.

14. — If ye suffer for Righteousness
sake, happy are ye: and be not afraid
of their Terrour, neither be troubled;

15. But sanctifie the Lord God in your
Hearts: and be ready always to give an
Answer to every Man that asketh you a
Reason of the Hope that is in you,
with Meekness and Fear.

Q.

Q. Doth Christ permit us to hate our Enemies, and those that Persecute us?

A. Matth. 5.

39. —I say unto you, That ye resist not Evil: but whosoever shall smite thee on the right Cheek, turn to him the other also.

44. — Love your Enemies, Bless them that Curse you, do Good to them that hate you, and pray for them which despitefully use you, and Persecute you:

45. That ye may be the Children of your Father which is in Heaven. —

S E C T. XVII.

Of LOVE, &c.

Q. Which did Christ say was the first and great Commandment?

A. Matth. 22.

37. —Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.

D 5

38. This

38. This is the first and great Commandment;

39. And the second is like unto it; Thou shalt Love thy Neighbour as thy self.

40. On these two Commandments hang all the Law and the Prophets.

Q. What was that new Commandment Christ gave unto his Disciples?

A. John 13.

34. A new Commandment I give unto you, That ye love one another; as I have loved you,—

35. By this shall all Men know that ye are my Disciples, if ye have Love one to another.

Q. What saith the Apostle Paul concerning Charity?

A. 1 Cor. 13.

1. Though I speak with the Tongues of Men and of Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal.

2. And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.

3. And

3. And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puffed up.

5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no Evil,

6. Rejoyceth not in Iniquity, but rejoyceth in the Truth.

Q. What are the Fruits of the Spirit?

A. Gal. 5.

22.—The Fruit of the Spirit is Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith,

23. Meekness, Temperance : against such there is no Law.

24. And they that are Christ's, have crucified the Flesh, with the Affections and Lusts.

Q. Should we be Merciful and Kind one to another?

A. Col. 3.

12. Put on therefore (as the Elect of God holy and beloved) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering ;

13. For

13. Forbearing one another, and forgiving one another, if any Man have a Quarrel against any : even as Christ forgave you, so also do ye,

14. And above all these things, put on Charity, which is the Bond of Perfection.

Q. Should we endeavour to be at Peace with all Men ?

A. Heb. 12.

14. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.

Rom. 12.

18. If it be possible, as much as lieth in you, live peaceably with all Men.

Q. Doth the Apostle advise us, to add to our Faith Brotherly - Kindness and Charity ?

A. 2 Pet. 1.

5. — Add to your Faith, Virtue; and to Virtue, Knowledge;

6. And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness;

7. And to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity.

8. For

8. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ.

Q. May we speak Evil one of another?

A. Titus 3.

2. —Speak Evil of no Man, —be no Brawlers, but gentle, shewing all Meekness unto all Men.

Q. Doth not Christ pronounce a Blessing on the Meek, and Peace-makers?

A. Matth. 5.

5. Blessed are the Meek: for they shall inherit the Earth.

9. Blessed are the Peace-makers: for they shall be called the Children of God.

Q. What saith the Prophet Isaiah concerning the ceasing of Violence and Destruction amongst God's People?

A. Isai. 60.

18. Violence shall no more be heard in thy Land, Wasting nor Destruction within thy Borders, but thou shalt call thy Walls Salvation, and thy Gates Praise.

20. —For

20. — For the Lord shall be thine everlasting Light, —

21. Thy People also shall be all Righteous: they shall inherit the Land for ever, —

Q. Doth he tell us, That in the latter Days, Nation shall not lift up Sword against Nation, nor learn War any more ?

A. Isai. 2.

3. — Many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths, —

4. And he shall judge among the Nations, and shall rebuke many People: and they shall beat their Swords into Plow-Shares, and their Spears into Pruning Hooks; Nation shall not lift up Sword against Nation, neither shall they learn War any more.

Q. Were the Weapons of the Primitive Christians Carnal, or Spiritual ?

A. 2 Cor. 10.

3. For though we walk in the Flesh, we do not war after the Flesh:

4. (For

4. (For the Weapons of our Warfare are not Carnal, but mighty through God to the pulling down of strong Holds)

5. Casting down Imaginations, and every high thing that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ.

Q. Doth not God teach us to Love one another ?

A. I Thess. 4.

9. But as touching Brotherly-Love, ye need not that I write unto you : for ye your selves are taught of God to love one another.

Q. Should we be Kind, and Tender-hearted to one another, and endeavour to live in Peace ?

A. Eph. 4.

32. — Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

2 Cor. 13.

11. Finally, Brethren, farewell : Be perfect, be of good Comfort, be of one Mind, live in Peace ; and the God of Love and Peace shall be with you.

Q.

Q. Doth the Apostle exhort us to follow after those things that make for Peace?

A.

Rom. 14.

17. For the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost.

19. Let us therefore follow after the things which make for Peace, and things wherewith one may edifie one another.

Q. Can a Man Love GOD, and not Love his Brother?

A.

1 John 4.

20. If a Man say, I love God, and hateth his Brother, he is a Liar: for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

21. And this Commandment have we from him, that he who loveth God, love his Brother also.

SECT.

S E C T. XVIII.

Of Doing JUSTLY.

Q. Ought we to do any thing to another, which we would not have done to our selves?

A. *Matt. 7.*

12. Therefore all things whatsoever ye would that Men should do to you, do ye even so to them: for this is the Law and the Prophets.

Q. What said Moses of Cheating, or Wronging any one?

A. *Lev. 19.*

11. Ye shall not Steal, neither deal falsely, neither Lie one to another.

13. Thou shalt not Defraud thy Neighbour, neither Rob him:—

35. Ye shall do no Unrighteousness in Judgment,—

Q. May we wrong one another in Weight, or in Measure?

A.

A.

Deut. 25.

13. Thou shalt not have in thy Bag divers Weights, a great and a small.

14. Thou shalt not have in thine House divers Measures, a great and a small.

15. But thou shalt have a perfect and just Weight, a perfect and just Measure shalt thou have: that thy Days may be lengthned in the Land which the Lord thy God giveth thee.

16. For all that do such things, and all that do unrighteously, are an Abomination unto the Lord thy God.

Q. What saith the Prophet Micah of those who make use of False Weights?

A.

Mic. 6.

11. Shall I count them pure with the wicked Balances, and with the Bag of deceitful Weights?

12. For the Rich Men thereof are full of Violence, and the Inhabitants thereof have spoken Lies, and their Tongue is deceitful in their Mouth.

13. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy Sins.

Q. May we oppress one another in Buying or Selling?

A.

A. Lev. 25.

14. —If thou sell ought unto thy Neighbour, or buyest ought of thy Neighbours Hand ; ye shall not oppress one another.

Q. *Doth the Apostle tell us, that God is the Avenger of those that Overreach and Defraud ?*

A. 1 *Thess.* 4.

6. That no Man go beyond, and defraud his Brother in any Matter: because that the Lord is the Avenger of all such, as we also have forewarned you, and testified.

Q. *Is it not a great Evil to get Riches by a Lying Tongue ?*

A. *Prov.* 21.

6. The getting of Treasures by a lying Tongue, is a Vanity tossed to and fro of them that seek Death.

Q. *Who are they that Borrow, and take no care to Pay ?*

A. *Psal.* 37.

21. The Wicked borroweth, and payeth not again : but the Righteous sheweth Mercy and giveth.

Q.

Q. What said the Prophet Micah of those who devise upon their Beds how to Wrong and Oppress?

A.

Mic. 2.

1. Wo to them that devise Iniquity, and work Evil upon their Beds: when the Morning is light, they practise it,——

2. And they covet Fields, and take them by Violence; and Houses, and take them away: so they oppress a Man and his House, even a Man and his Heritage.

3. Therefore thus saith the Lord, Behold, against this Family do I devise an Evil, from which ye shall not remove your Necks,——

Q. Did the Apostle Paul endeavour always to have a good Conscience?

A.

Acts 24.

16. —Herein do I exercise my self to have always a Conscience void of Offence toward God, and toward Men.

Q. What sort of Men were they to be, that Moses's Father-in-law advised him to Chuse for Rulers and Judges amongst the People?

A.

A. *Exod. 18.*

21. Moreover, thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Covetousness; and place such over them,——

22. And let them judge the People at all Seasons:———

Q. *What saith Moses of Judges doing Justice without respect of Persons?*

A. *Deut. 16.*

18. Judges and Officers shalt thou make thee in all thy Gates which the Lord thy God giveth thee throughout thy Tribes: and they shall judge the People with just Judgment.

19. Thou shalt not wrest Judgment, thou shalt not respect Persons, neither take a Gift: for a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous.

20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the Land which the Lord thy God giveth thee.

Q. *Is Sacrifice more acceptable to God than doing Justice?*

A. *Prov. 21.*

3. To do Justice and Judgment, is more

more acceptable to the Lord than Sacrifice.

Q. What saith the Prophet Zachariah of executing true Judgment ?

A. Zech. 7.

9. Thus speaketh the Lord of Hosts, saying, Execute true Judgment, and shew Mercy and Compassions every Man to his Brother.

10. And oppress not the Widow, nor the Fatherless, the Stranger, nor the Poor, and let none of you imagine Evil against his Brother in your Heart.

Q. If a Man wrongeth his Neighbour, ought he not to make Restitution ?

A. Exod. 22.

5. If a Man shall cause a Field or Vineyard to be eaten, and shall put in his Beast, and shall feed in another Man's Field: of the best of his own Field, and of the best of his own Vineyard shall he make Restitution.

Q. Should we not set our Minds and Thoughts upon Honest and Just things ?

A. Phil. 4.

8. Finally, Brethren, whatsoever things are true, whatsoever things are honest,

honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report: if there be any Vertue, and if there be any Praise, think on these things.

Q. What saith Christ of a Man's gaining the whole Word, and losing his own Soul?

A. Matt. 16.

26. For what is a Man profited, if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?

27. For the Son of Man shall come in the Glory of his Father, with his Angels; and then he shall reward every Man according to his Works.

SECT. XIX. Of HOLINESS and RIGH- TEOUSNESS, &c.

Q. Should we endeavour to be Holy in all our Conversations?

A.

A.

1 Pet. 1

15. —As he which hath called you is Holy, so be ye Holy in all manner of Conversation;

16. Because it is written, Be ye Holy, for I am Holy.

Q. *What said Moses to the Children of Israel, concerning their obeying the Voice of the Lord, and keeping his Covenant?*

A.

Exod. 19.

5. Now therefore. if ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People:—

6. And ye shall be unto me a Kingdom of Priests, and an Holy Nation.—

Q. *Should we endeavour to perfect Holiness in the Fear of God?*

A.

2 Cor. 7.

1. Having therefore these Promises — let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God.

Q. *Are those that fear God, and work Righteousness, accepted of Him?*

A.

A. *Acts 10.*

34. Then *Peter* opened his Mouth, and said, Of a Truth I perceiue that God is no respecter of Persons;

35. But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.

Q. *What did Jeremiah the Prophet tell the Children of Israel God commanded them?*

A. *Jer. 7.*

23. But this thing commanded I them, saying, Obey my Voice, and I will be your God, and ye shall be my People: and walk ye in all the Ways that I have commanded you, that it may be well unto you.

Q. *What said Hezekiah King of Judah, when the Prophet told him from the Lord, that he should die, and not live?*

A. *2 Kings 20.*

3. I beseech thee, O Lord, remember now how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy Sight: and *Hezekiah* wept sore.

Q. Will God shew his Salvation to those who order their Conversation aright ?

A. Psal. 50.

23. Whoso offereth Praise, glorifieth me: and to him that ordereth his Conversation aright, will I shew the Salvation of God.

Q. What did Moses say to the Children of Israel, about their keeping the Commandments of the Lord ?

A. Deut. 10.

12. And now *Israel*, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul,

13. To keep the Commandments of the Lord, and his Statutes which I command thee this Day for thy Good ?

Chap. 11.

26. Behold, I set before you this Day a Blessing and a Curse :

27. A Blessing, if ye obey the Commandments of the Lord your God which I command you this Day :

28. And a Curse, if ye will not obey the Commandments of the Lord your God, — *Q.*

Q. *Who are those that the Psalmist says are Blessed ?*

A. *Psalm 106.*

3. Blessed are they that keep Judgment: and he that doth Righteousness at all times.

Psalm 119.

1. Blessed are the undefiled in the Way, who walk in the Law of the Lord.

2. Blessed are they that keep his Testimonies, and that seek him with the whole Heart.

3. They also do no Iniquity: they walk in his Ways.

Q. *Is the Way of the Wicked well-pleasing to God ?*

A. *Prov. 15.*

9. The Way of the Wicked is an Abomination unto the Lord: but He loveth him that followeth after Righteousness.

Q. *What is it that Solomon saith exalteth a Nation ?*

A. *Prov. 14.*

34. Righteousness exalteth a Nation: but Sin is a Reproach to any People.

Q. What doth Christ say of Mens seeing our good Works; and that if our Righteousness doth not exceed that of the Scribes and Pharisees, we cannot enter the Kingdom of Heaven?

A. Matth. 5.

16. Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.

20. For I say unto you, That except your Righteousness shall exceed the Righteousness of the *Scribes and Pharisees*, ye shall in no case enter into the Kingdom of Heaven.

48. Be ye therefore perfect, even as your Father which is in Heaven is perfect.

Q. What ought we to seek in the first place?

A. Matth. 6.

33. —Seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.

Q. What saith David of those that delight in the Law of the Lord?

A.

A. *Psalm 1.*

1. Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the way of Sinners, nor sitteth in the Seat of the Scornful.

2. But his Delight is in the Law of the Lord, and in his Law doth he meditate Day and Night.

Q. *Doth Christ tell us we should be converted, and become as little Children?*

A. *Matth. 18.*

2. And Jesus called a little Child unto him, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye be converted, and become as little Children ye shall not enter into the Kingdom of Heaven.

Q. *What saith Christ of denying our selves, and following him?*

A. *Matth. 16.*

24. Then said Jesus unto his Disciples, If any Man will come after me, let him deny himself, and take up his Cross, and follow me.

Q. *Ought we to watch and pray, lest we enter into Temptation?*

A. Mark 14.

38. Watch ye and pray, lest ye enter into Temptation:—

Q. Which doth Solomon say is best, to go to the House of Mourning, or the House of Feasting?

A. Eccles. 7.

2. It is better to go to the House of Mourning, than to go to the House of Feasting:—

3. Sorrow is better than Laughter: for by the sadness of the Countenance the Heart is made better.

4. The Heart of the Wise is in the House of Mourning; but the Heart of Fools is in the House of Mirth.

5. It is better to hear the Rebuke of the Wise, than for a Man to hear the Song of Fools.

Q. Is Godly Sorrow profitable to us?

A. 2 Cor. 7.

10. — Godly Sorrow worketh Repentance to Salvation not to be repented of:—

Q. What are the things that we should set our Affections on?

A. Col. 3.

1. If ye then be risen with Christ, seek those things which are above, where Christ

Christ sitteth on the Right Hand of God.

2. Set your Affection on things above, not on things on the Earth.

Q. Should we glorifie God in all things that we do?

A. 1 Cor. 10.

31. Whether therefore, ye eat or drink, or whatsoever ye do, do all to the Glory of God.

Q. Did Josiah King of Judah seek after God when he was very young?

A. 2 Chron. 34.

1. *Josiah* was eight Years old when he began to Reign,——

2. And he did that which was right in the Sight of the Lord, and walked in the Ways of *David* his Father, and declined neither to the right hand, nor to the left.

3. For in the Eighth Year of his Reign, while he was yet young, he began to seek after the God of *David* his Father:——

Q. What said the Prophet Samuel, concerning his doing Justly to the People, and not defrauding them?

A. *1 Sam. 12.*

2. ——— I have walked before you from my Childhood unto this Day.

3. Behold, here I am, witness against me before the Lord, and before his A-nointed: whose Ox have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose Hand have I received any Bribe to blind mine Eyes therewith? and I will restore it to you.

4. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any Man's Hand.

Q. *Who is it that the Prophet Isaiah saith shall dwell on High?*

A. *Isa. 33.*

15. He that walketh Righteously, and speaketh Uprightly, he that despiseth the Gain of Oppressions, that shaketh his Hands from holding of Bribes, that stoppeth his Ears from hearing of Blood, and shutteth his Eyes from seeing Evil:

16. He shall dwell on high: his place of Defence shall be the Munitions of Rocks, Bread shall be given him, his Waters shall be sure.

Q.

Q. What Character was given of Zacharias and Elizabeth his Wife?

A. Luke 1.

6. — They were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

Q. What did Zacharias Prophecie Christ should do for his People?

A. Luke 1.

74. That he would grant unto us, that we being delivered out of the Hands of our Enemies, might serve him without Fear,

75. In Holiness and Righteousness before him, all the Days of our Life.

Q. To whom doth the Apostle say there is no Condemnation?

A. Rom. 8.

1. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

2. For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.

6. For to be carnally-minded, is
E 5 Death;

Death; but to be spiritually-minded,
is Life and Peace.

Q. Is not Godliness of great Advantage and Benefit to us ?

A. 1 Tim. 4.

7. —Refuse prophane and old Wives Fables, and exercise thy self rather unto Godliness.

8. For bodily Exercise profiteth little: but Godliness is profitable unto all things, having Promise of the Life that now is, and of that which is to come.

Q. How doth the Prophet say the true Church shall be Established ?

A. Isa. 54.

13. And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children.

14. In Righteousness shalt thou be established: thou shalt be far from Oppression, for thou shalt not fear; and from Terrour, for it shall not come near thee.

Q. What saith the Apostle of those who live after the Flesh ?

A. Rom. 8.

13. —If ye live after the Flesh, ye shall

shall die: but if ye through the Spirit do mortifie the Deeds of the Body, ye shall live.

Q. Who is it that Christ saith shall enter the Kingdom of Heaven?

A. Matth. 7.

21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my Father which is in Heaven.

Q. What is it that we must Reap, if we Sow to the Flesh?

A. Gal. 6.

7. Be not deceived; God is not mocked: for whatsoever a Man soweth, that shall he also reap.

8. For he that soweth to his Flesh, shall of the Flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap Life everlasting.

Q. What doth the Apostle say is the Wages of Sin?

A. Rom. 6.

22. But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life.

23. For

23. For the Wages of Sin is Death: but the Gift of God is Eternal Life, through Jesus Christ our Lord.

Q. Doth the Apostle advise Timothy to follow after Righteousness?

A. I Tim. 6.

11. — Follow after Righteousness, Godliness, Faith, Love, Patience, Meekness.

12. Fight the Good Fight of Faith, lay hold on Eternal Life, whereunto thou art also called, and hast professed a good Profession before many Witnesses.

Q. Doth our Happiness consist in Knowledge, or Doing what Christ hath Commanded us?

A. John 13.

17. If ye know these things, happy are ye if you do them.

SECT. XX.

Of the *FEAR* of GOD.

Q. What did Solomon say was the whole DUTY of Man?

A.

A. Eccles. 12.

13. ——— Fear God, and keep his Commandments : for this is the whole Duty of Man,

14. For God shall bring every Work into Judgment, with every secret thing, whether it be Good, or whether it be Evil.

Q. *What did Job say was Wisdom, and where did he say it was to be found?*

A. Job 28.

12. — Where shall Wisdom be found? and where is the Place of Understanding?

15. It cannot be gotten for Gold, neither shall Silver be weighed for the Price thereof.

28. ——— The Fear of the Lord, that is Wisdom, and to depart from Evil is Understanding.

Q. *What is the Beginning of true Wisdom?*

A. Prov. 9.

10. The Fear of the Lord is the beginning of Wisdom: and the Knowledge of the Holy is Understanding.

Q. *Are not we Commanded to Fear God?*

A.

A. Deut. 13.

4. Ye shall walk after the Lord your God, and fear him, and keep his Commandments, and obey his Voice, and you shall serve him, and cleave unto him.

Q. *What saith David of the Fear of the Lord ?*

A. Psalm. 34.

9. O Fear the Lord, ye his Saints : for there is no want to them that fear him.

10. The young Lions do lack, and suffer Hunger : but they that seek the Lord shall not want any good thing.

Q. *Is the Lord a gracious and merciful God to those that fear Him ?*

A. Psal. 103.

8. The Lord is merciful and gracious, slow to Anger, and plenteous in Mercy.

11. For as the Heaven is high above the Earth : so great is his Mercy toward them that fear Him.

13. Like as a Father pitieth his Children : so the Lord pitieth them that fear Him.

15. As for Man, his Days are as Grass ;

Grass ; as a Flower of the Field, so he flourisheth.

16. For the Wind passeth over it, and it is gone ; and the Place thereof shall know it no more.

17. But the Mercy of the Lord is from everlasting to everlasting upon them that fear Him : and his Righteousness unto Children : Children :

18. To such as keep his Covenant, and to those that remember his Commandments to do them.

Q. Are they Blessed who fear the Lord ?

A. Psalm 128.

1. Blessed is every one that feareth the Lord : that walketh in His Ways.

2. For thou shalt eat the Labour of thine Hands : happy shalt thou be, and it shall be well with thee.

3. Thy Wife shall be as a fruitful Vine by the Sides of thine House : thy Children like Olive-Plants round about thy Table.

4. — Thus shall the Man be blessed that feareth the Lord.

Q. Should all People fear God, and stand in Awe of Him ?

A. Isa. 8.

13. Sanctifie the Lord of Hosts himself,

self, and let him be your Fear, and let him be your Dread.

Psalms 33.

8. Let all the Earth fear the Lord: let all the Inhabitants of the World stand in Awe of him.

Q. What saith Solomon of Humility, and the Fear of the Lord?

A. Prov. 22.

4. By Humility and the Fear of the Lord, are Riches, and Honour, and Life.

Q. What Counsel doth the Prophet Isaiah give, to those who fear the Lord, and are in a disconsolate State?

A. Isai. 50.

10. Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light? let him trust in the Name of the Lord, and stay upon his God.

Q. Will it not be well with them that fear God?

A. Eccles. 8.

12. ——— Surely I know that it shall be

be well with them that Fear God, which fear before Him.

Q. Upon whom doth the Prophet Malachi say, the Sun of Righteousness shall arise?

A.

Mal. 4.

2. — Unto you that fear my Name, shall the Sun of Righteousness arise with Healing in his Wings; —

Q. What saith he of those that fear the Lord?

Q.

Mal. 3.

16. — They that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a Book of Remembrance was written before him for them that feared the Lord, and that thought upon his Name.

17. And they shall be mine saith the Lord of Hosts, in that Day when I make up my Jewels, and I will spare them as a Man spareth his own Son that serveth him.

18. Then shall ye return and discern between the Righteous and the wicked; between him that serveth God, and him that serveth him not.

Q.

Q. How doth David admire the Goodness of God to them that fear Him?

A. Psalm 31.

19. O how great is thy Goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee, —— !

Q. Did the Angel that had the everlasting Gospel to preach, command us to fear God ?

A. Rev. 14.

6. And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach to them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People,

7. Saying with a loud Voice, Fear God, and give Glory to him, for the Hour of his Judgment is come: and worship him that made Heaven and Earth, and the Sea and the Fountains of Waters.

Q. Is the Salvation of God nigh unto them that fear Him ?

A. Psalm 85.

8. I will hear what God the Lord will speak: for he will speak Peace unto

to his People, and to his Saints: but let them not turn again to Folly.

9. Surely his Salvation is nigh them that fear him; that Glory may dwell in our Land.

Q. Will the Blessings of God be upon them that fear Him?

A. Psalm 115.

11. Ye that fear the Lord, trust in the Lord: he is their Help and their Shield.

12. The Lord hath been mindful of us, he will bless us,———

13. He will bless them that fear the Lord, both small and great.

S E C T. XXI.

Of the P O O R.

Q. What saith Moses of giving to the Poor that are in Want?

A. Deut. 15.

7. If there be among you a poor Man of one of thy Brethren, within any of thy Gates, in thy Land which the Lord thy

thy God giveth thee, thou shalt not harden thy Heart, nor shut thine Hand from thy poor Brother ;

10. Thou shalt surely give him, and thine Heart shall not be grieved when thou givest unto him : because that for this thing the Lord thy God shall bless thee ———,

11. For the Poor shall never cease out of the Land : therefore I command thee, saying, Thou shalt open thine Hand wide unto thy Brother, to thy Poor, and to thy Needy, in thy Land.

Q. What were the Children of Israel commanded to do when they Reap their Harvest ?

A. Lev. 19.

9. — When ye Reap the Harvest of your Land, thou shalt not wholly Reap the Corners of thy Field, neither shalt thou gather the Gleanings of thy Harvest.

10. And thou shalt not glean thy Vineyard, neither shalt thou gather every Grape of thy Vineyard ; thou shalt leave them for the Poor and Stranger : —

Q. What saith Solomon of oppressing the Poor ?

A.

A. Prov. 14.

31. He that oppresseth the Poor, reproacheth his Maker: but he that honoureth him, hath Mercy on the Poor.

Chap. 22.

22. Rob not the Poor, because he is poor: neither oppress the Afflicted in the Gate.

23. For the Lord will plead their Cause, and spoil the Soul of those that spoiled them.

Q. *Ought we to have Pity and Compassion upon the Poor?*

A. Prov. 19.

17. He that hath Pity upon the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again.

Chap. 22.

9. He that hath a bountiful Eye, shall be blessed: for he giveth of his Bread to the Poor.

Q. *What saith Moses of thy Brother that is become Poor?*

A. Lev. 25.

35. —If thy Brother be waxen Poor, and fallen in Decay with thee; then thou shalt relieve him: yea though he be

be a Stranger,——

36. Take thou no Usury of him, or Increase:——

37. Thou shalt not give him thy Money upon Usury, nor lend him thy Victuals for Increase.

Q. What Counsel did Daniel give King Nebuchadnezzar, respecting his shewing Mercy to the Poor?

A. Dan. 4.

27. Wherefore, O King, let my Counsel be acceptable unto thee, and break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor;——

Q. What doth Solomon say of those that shew Mercy, and give to the Poor?

A. Prov. 14.

20. The Poor is hated even of his own Neighbour:——

21. ——But he that hath Mercy on the Poor, happy is he.

Chap. 28.

27. He that giveth unto the Poor, shall not lack:——

Chap. 29.

7. The Righteous considereth the Cause

Cause of the Poor : but the Wicked regardeth not to know it.

Q. What did Job say he did for the Poor in the time of his Prosperity ?

A. Job 29.

11. When the Ear heard me, then it blessed me; and when the Eye saw me, it gave Witness to me:

12. Because I delivered the Poor that cried, and the Fatherless, and him that had none to help him.

13. The Blessing of him that was ready to perish, came upon me: and I caused the Widows Heart to sing for Joy.

15. I was Eyes to the Blind, and Feet was I to the Lame.

16. I was a Father to the Poor: and the Cause which I knew not, I searched out.

Q. Should we not endeavour to do Good unto all, and especially to the Household of Faith ?

A. Gal. 6.

10. As we have therefore Opportunity, let us do Good unto all Men, especially unto them who are of the Household of Faith.

Q. What saith David of those who consider the Poor?

A. Psalm 41.

1. Blessed is he that considereth the Poor; the Lord will deliver him in time of Trouble.

2. The Lord will preserve him, and keep him alive, and he shall be blessed upon the Earth;—

Q. After what Manner did Christ say we should do our Alms?

A. Matth. 6.

1. Take heed that ye do not your Alms before Men, to be seen of them:—

2. Therefore, when thou dost thine Alms, do not sound a Trumpet before thee, as the Hypocrites do,—

3. But when thou doest Alms, let not thy left Hand know what thy right Hand doth.

SECT.

S E C T. XXII.

Of INDUSTRY and
SLOTHFULNESS.

*Q. What is said of that Man, who doth
not Provide for his Family ?*

1 Tim. 5.

8. — If any provide not for his own,
and specially for those of his own
House, he hath denied the Faith, and
is worse than an Infidel.

*Q. Doth the Apostle advise us to be
Idle, or Industrious ?*

A.

2 Thess. 3.

10. — This we commanded you,
that if any would not Work, neither
should he Eat.

11. For we hear that there are some
which walk among you disorderly,
working not at all, but are Busie-bodies.

12. Now them that are such we com-
mand, and exhort by our Lord Jesus
Christ, that with Quietness they work,
and eat their own Bread.

Q. What saith Solomon of knowing the State of one's Affairs ?

A. Prov. 27.

23. Be thou diligent to know the State of thy Flocks, and look well to thy Herds.

Q. What saith he of giving the Eyes to Sleepiness ?

A. Prov. 20.

13. Love not Sleep, lest thou come to Poverty; open thine Eyes, and thou shalt be satisfied with Bread.

Q. What doth he observe of him, that is Diligent in his Business ?

A. Prov. 22.

29. Seest thou a Man diligent in his Business? he shall stand before Kings, he shall not stand before mean Men.

Q. Is the Sluggard, or Slothful Man, Conceited as well as Lazy ?

A. Prov. 26.

14. As the Door turneth upon his Hinges, so doth the Slothful upon his Bed.

15. The Slothful hideth his Hand in his Bosom, it grieveth him to bring it again to his Mouth.

16. The

16. The Sluggard is wiser in his own Conceit, than seven Men that can render a Reason.

Q. What Advice doth he give to the Sluggard ?

A. Prov. 6.

6. Go to the Ant, thou Sluggard, consider her Ways, and be wise :

7. Which having no Guide, Overseer, or Ruler,

8. Provideth her Meat in the Summer, and gathereth her Food in the Harveſt.

Q. What Account doth he give of the Sluggard, and Slothful Man ?

A. Prov. 20.

4. The Sluggard will not Plow by reason of the Cold ; therefore ſhall he beg in Harveſt, and have nothing.

Prov. 22.

13. The Slothful Man ſaith, There is a Lion without, I ſhall be ſlain in the Streets.

Q. What is the common Effect of Slothfulneſs ?

A. Prov. 19.

15. Slothfulneſs caſteth into a deep Sleep ; and an idle Soul ſhall ſuffer Hunger.

Eccles. 10.

18. By much Slothfulness the Building decayeth, and through Idleness of the Hands the House droppeth through.

Q. What Account doth he give of the Field of the Slothful ?

A.

Prov. 24.

30. I went by the Field of the Slothful, and by the Vineyard of the Man void of Understanding :

31. And lo, it was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone-Wall thereof was broken down.

32. Then I saw, and considered it well : I looked upon it, and received Instruction.

33. Yet a little Sleep, a little Slumber, a little folding of the Hands to Sleep :

34. So shall thy Poverty come, as one that travelleth ; and thy Want as an armed Man.

SECT.

S E C T. XXIII.

Of COVETOUSNESS.

Q. Doth not God forbid Man to Covet that which is his Neighbour's ?

A. Exod. 20.

17. Thou shalt not Covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

Q. What saith the Prophet Jeremiah of those who get Riches dishonestly ?

A. Jer. 17.

11. ——— He that getteth Riches and not by Right, shall leave them in the midst of his Days, and at his End shall be a Fool.

Q. Should not our Conversation be without Covetousness ?

A. Heb. 13.

5. Let your Conversation be without
F 3 Covet-

Covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Q. Were the People given to Covetousness, in the Days of Jeremiah the Prophet?

A. Jer. 6.

13. — From the least of them, even unto the greatest of them, every one is given to Covetousness; and from the Prophet even unto the Priest, every one dealeth falsely.

14. They have healed also the Hurt of the Daughter of my People slightly, saying, Peace, Peace, when there is no Peace.

15. — Therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord.

Q. Did God complain of the Jews for letting their Heart go after Covetousness, and yet pretended to be the People of God?

A. Ezek. 33.

31. — They sit before thee as my People, and they hear thy Words, but they will not do them: for with their Mouth they shew much Love, but
their

their Heart goeth after their Covetousness.

Q. Did God pronounce a Wo to those, who are always Coveting?

A. Isa. 5.

8. Wo unto them that join House to House, that lay Field to Field, till there be no place, that they may be placed alone in the midst of the Earth.

Q. What saith the Psalmist of those that Trust in their Riches?

A. Psalm 49.

6. They that trust in their Wealth, and boast themselves in the Multitude of their Riches:

7. None of them can by any means redeem his Brother, nor give to God a Ransom for him:

8. (For the Redemption of their Soul is Precious,——)

10. ——Wise Men die, likewise the Fool,——and leave their Wealth to others.

Q. May Rich Men glory in their Riches?

A. Jer. 9.

23. Thus saith the Lord, Let not the wise Man glory in his Wisdom,
F 4. neither

neither let the Mighty Man glory in his Might, let not the Rich man glory in his Riches.

24. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise Loving-kindness, Judgment, and Righteousness in the Earth: for in these things I delight, saith the Lord.

Q. What saith Job of the Covetous Man, that oppresseth and wrongeth his Neighbour?

A. Job 24.

2. Some remove the Land - Marks; they violently take away Flocks, and feed thereof.

3. They drive away the Asses of the Fatherless, they take the Widows Ox for a Pledge.

7. They cause the Naked to lodge without Clothing, that they have no Covering in the Cold.

9. They pluck the Fatherless from the Breast, and take a Pledge of the Poor.

10. They cause him to go Naked without Clothing, and they take away the Sheaf from the Hungry.

13. They are of those that rebel against the *Light*, they know not the Ways thereof,

thereof, nor abide in the Paths thereof.

Q. Did Christ advise us to beware of Covetousness?

A. Luke 12.

15. And he said unto them, Take heed, and beware of Covetousness: for a Man's Life consisteth not in the Abundance of the things which he possesseth.

Q. What saith the Apostle to Timothy of the Love of Money?

A. 1 Tim. 6.

10. — The Love of Money is the Root of all Evil: which while some Coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.

11. But thou, O Man of God, flee these things: and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness.

Q. Is not Godliness great Gain when it is attended with Contentment?

A. 1 Tim. 6.

6. — Godliness with Contentment is great Gain.

7. For we brought nothing into this World, and it is certain we can carry nothing out.

8. And having Food and Raiment, let us be therewith Content.

Q. What saith Solomon of those who love Money, and tho' they possess Abundance, yet have not a Heart to make a Lawful Use of it ?

A. Eccles. 5.

10. He that Loveth Silver, shall not be satisfied with Silver; nor he that loveth Abundance, with Increase: this is also Vanity.

Eccles. 6.

1. There is an Evil which I have seen under the Sun, and it is common among Men :

2. A Man to whom God hath given Riches, Wealth, and Honour, so that he wanteth nothing for his Soul of all that he desireth, yet God giveth him not Power to eat thereof, but a Stranger eateth it : This is Vanity, and it is an Evil Disease.

Q. What Advice doth the Apostle give to those that are Rich ?

A. 1 Tim. 6.

17. Charge them that are Rich
in

in this World, that they be not High-minded, nor trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy.

18. That they do good, that they be Rich in good Works, ready to distribute, willing to communicate ;

19. Laying up in Store for themselves a good Foundation against the time to come, that they may lay hold on Eternal Life.

Q. Are the Covetous ranked amongst those wicked Persons, that will be shut out of the Kingdom of God ?

A. Eph. 5.

5. For this ye know, that no Whoremonger, nor unclean Person, nor Covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God.

S E C T

S E C T. XXIV.

Of P R I D E.

Q. *What saith Solomon concerning Pride?*

A. *Prov. 16.*

18. Pride goeth before Destruction:
and an Haughty Spirit before a Fall.

Q. *Is it an Abomination to the Lord
to be Proud in Heart?*

A. *Prov. 16.*

5. Every one that is proud in Heart,
is an Abomination to the Lord:——

Q. *Is it a Sin to have an High Look?*

A. *Prov. 21.*

4. An high Look, and a proud Heart,
and the Plowing of the wicked is Sin.

Q. *Is Pride hateful to those that fear
the Lord?*

A. *Prov. 8.*

13. The Fear of the Lord is to hate
Evil; Pride and Arrogancy,—do I hate.

Q.

Q. *What saith the Prophet Isaiah concerning the Proud and Lofty ?*

A. *Isa. 2.*

11. The lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day.

12. For the Day of the Lord of Hosts shall be upon every one that is Proud and Lofty, and upon every one that is lifted up, and he shall be brought low.

Q. *What was it, that Daniel told King Belshazzar besel King Nebuchadnezzar, when his Mind was hardened in Pride ?*

A. *Dan. 5.*

18. O thou King, the most High God gave *Nebuchadnezzar* thy Father a Kingdom, and Majesty, and Glory, and Honour.

20. But when his Heart was lifted up, and his Mind hardened in Pride, he was deposed from his Kingly Throne, and they took his Glory from him.

21. And he was driven from the Sons of Men, and his Heart was made like the Beasts, and his dwelling was with the wild Asses: they fed him with Grass
like

like Oxen, and his Body was wet with the Dew of Heaven, till he knew that the most high God ruled in the Kingdom of Men, and that he appointeth over it whomsoever he will.

Q. Doth the Prophet Isaiah pronounce a Wo to the Crown of Pride?

A. Isa. 28.

1. Wo to the Crown of Pride, to the Drunkards of *Ephraim*, whose glorious Beauty is a fading Flower,—

3. The Crown of Pride, the Drunkards of *Ephraim* shall be troden under Feet.

Q. Were not Pride and Haughtiness some of those grievous Sins, that caused Sodom to be destroyed?

A. Ezek. 16.

49. Behold, this was the Iniquity of —Sodom, Pride, Fulness of Bread, and abundance of Idleness was in her and in her Daughters, neither did she strengthen the Hand of the Poor and Needy.

50. And they were Haughty, and committed Abomination before me: therefore I took them away as I saw good.

Q. What saith the Prophet Obadiah of the Pride of Edom?

A. Obad. 1.

3. The Pride of thine Heart hath deceived thee: thou that dwellest in the Clefts of the Rock, whose Habitation is high, that saith in his Heart, Who shall bring me down to the Ground?

4. Tho' thou exalt thy self as the Eagle, and tho' thou set thy Nest among the Stars, thence will I bring thee down, saith the Lord.

Q. Doth God resist the Proud, and give Grace to the Humble?

A. 1 Pet. 5.

5. — Be clothed with Humility: for God resisteth the Proud, and giveth Grace to the Humble.

Q. What doth the Prophet Malachi tell us, will become of the Proud?

A. Mal. 4.

1. — Behold, the Day cometh that shall burn as an Oven, and all the Proud, yea, and all that do wickedly shall be Stubble, and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch.

Q.

Q. What saith the Prophet Isaiah of those Women, that are Haughty, and walk with stretched-out Necks and wanton Eyes?

A. Isa. 3.

16. Moreover, the Lord saith, Because the Daughters of *Zion* are Haughty, and walk with stretched-forth Necks, and wanton Eyes, walking, and mincing as they go, and making a tinkling with their Feet :

17. Therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of *Zion*,——

18. In that Day the Lord will take away the Bravery of their tinkling Ornaments——

Q. What Sort of Apparel, doth the Apostle advise Women, to adorn themselves withal ?

A. 1 Tim. 2.

9. In like Manner also, that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety: not with brodered Hair, or Gold, or Pearls, or costly Aray ;

10. But (which becometh Women professing Godliness) with good Works.

Q. *Is a Meek and Quiet Spirit a comely Ornament for a Woman?*

A. 1 Pet. 3.

3. Whose Adorning, let it not be that outward Adorning, of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel:

4. But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price.

5. For after this Manner in the old time, the Holy Women also who trusted in God adorned themselves, being in Subjection unto their own Husbands.

S E C T. XXV.

Of DRUNKENNESS.

Q. *What saith Solomon of the Drunkard?*

A. Prov. 23.

20. Be not amongst Wine-bibbers; amongst riotous Eaters of Flesh.

21. For

21. For the Drunkard and the Glutton shall come to Poverty: and Drowfiness shall clothe a Man with Rags.

Q. Is there a Wo pronounced, against those who follow Wine and Strong Drink, until they are Inflamed thereby?

A. Isa. 5.

11. Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine inflame them.

12. And the Harp and the Viol, the Tabret and Pipe, and Wine are in their Feasts: but they regard not the Work of the Lord, neither consider the Operation of his Hands.

14. Therefore Hell hath enlarged herself, and opened her Mouth without Measure: and their Glory, and their Multitude, and their Pomp, and he that rejoyceth shall descend into it.

Q. Doth the Apostle advise us not to be Drunk?

A. Eph. 5.

15. See then that ye walk circumspectly, not as Fools, but as Wise,

16. Redeeming the Time, because the Days are Evil.

18. And

18. And be not Drunk with Wine,
wherein is Excess;—

*Q. What saith the Prophet Joel to the
Drunkards ?*

A. Joel 1.

5. Awake ye Drunkards, and weep,
and howl all ye Drinkers of Wine,—

*Q. Are those People Wise, who are de-
ceived by Wine and Strong Drink ?*

A. Prov. 20.

1. Wine is a Mocker, Strong
Drink is raging: and whosoever is de-
ceived thereby, is not Wise.

Prov. 21.

17. He that loveth Pleasure shall be
a poor Man: he that loveth Wine and
Oyl shall not be Rich.

*Q. What saith the Prophet Isaiah of
those, who are Mighty to drink
Wine ?*

A. Isa. 5.

22. Wo unto them that are Mighty
to drink Wine, and Men of Strength to
mingle Strong Drink.

*Q. Doth Christ Caution us against
Drunkenness ?*

A.

A. Luke 21.

34. — Take heed to your selves, lest at any time your Hearts be overcharged with Surfeiting and Drunkenness,—

Q. *What Account doth the Prophet Isaiah give, of the Priests Erring, and being out of the Way through Wine and Strong Drink?*

A. Isa. 28.

7. But they also have erred through Wine, and through Strong Drink are out of the Way: the Priest and the Prophet have erred through Strong Drink, they are swallowed up of Wine, they are out of the Way through Strong Drink, they Err in Vision, they stumble in Judgment.

Q. *What saith the Prophet Habakkuk of those, that make their Neighbour Drunk?*

A. Hab. 2.

15. Wo unto him that giveth his Neighbour drink: that puttest thy Bottle to him, and makest him Drunken—

Q. *Doth the Apostle advise against Rioting and Drunkenness?*

A.

A. Rom. 13.

12. — Let us therefore cast off the Works of Darkneſs, and let us put on the Armour of *Light*.

13. Let us walk honeſtly as in the Day; not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envy.

Q. *Who doth Solomon ſay have Wo and Miſery?*

A. Prov. 23.

29. Who hath Wo? who hath Sor-
row? who hath Contentions? who
hath Babbling? who hath Wounds
without Cauſe? who hath Redneſs of
Eyes?

32. They that tarry long at the Wine,
they that go to ſeek mixt Wine.

32. At the laſt it biteth like a Ser-
pent, and ſtingeth like an Adder.

S E C T. XXVI.

Of SWEARING.

Q. *Doth not Chriſt forbid All Swear-
ing?*

A.

A. *Matth. 5.*

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not Forswear thy self, but shalt perform unto the Lord thine Oaths.

34. But I say unto you, Swear not at all;—

37. But let your Communication be
Yea, yea; Nay, nay: for whatso-
ever is more than these, cometh of
Evil.

Q. Did the Prophet Jeremiah complain, that the Land mourned because of Swearing?

A. Fer. 23.

10. ———Because of Swearing the
Land mourneth; ———

II. For both Prophet and Priest are Profane, yea, in my House have I found their Wickedness, saith the Lord.

12. ——— I will bring Evil upon them, even the Year of their Visitation, saith the Lord.

Q. *What saith the Prophet Zechariah, of the flying Roll that he saw?*

A. Zech. 5.

1. Then I turned and lift up mine
Eyes, and looked, and behold, a flying
Roll.

2. And

2. And he said unto me, What seeſt thou? And I answered, I ſee a flying Roll,——

3. Then ſaid he unto me, This is the Curſe that goeth forth over the Face of the whole Earth: for every one that Stealeth, ſhall be cut off as on this Side, — and every one that Sweareth, ſhall be cut off as on that Side,——

Q. Doth not God often bring his Judgments on a Nation, for their Swearing and other Abominations?

A. Hof. 4.

1. Hear the Word of the Lord, ye Children of *Iſrael*: for the Lord hath a Controverſie with the Inhabitants of the Land, becauſe there is no Truth, nor Mercy, nor Knowledge of God in the Land.

2. By Swearing, and Lying, and Killing, and Stealing, and committing Adultery they break out,——

3. Therefore ſhall the Land mourn, and every one that dwelleth therein ſhall languish,——

Q. Is not all Swearing forbidden by the Apoſtle James?

A.

A.

James 5.

12. But above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth, neither by any other Oath: but let your yea, be yea, and your nay, nay; lest ye fall into Condemnation.

S E C T. XXVII.

Of WICKEDNESS of divers kinds.

Q. What saith Solomon of those that Justifie the Wicked, and Condemn the Just?

A.

Prov. 17.

15. He that justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the Lord.

Q. Is the Heart of the Wicked often set to do Evil, because Judgment is not speedily Executed upon them?

A.

A. Ans. to Job. Eccles. 8.

11. Because Sentence against an Evil Work is not executed speedily, therefore the Heart of the Sons of Men is fully set in them to do Evil.

Q. What saith Agur of four Wicked Generations?

A. Prov. 30.

11. There is a Generation that curseth their Father, and doth not bless their Mother.

12. There is a Generation that are pure in their own Eyes, and yet is not washed from their Filthiness.

13. There is a Generation, O how lofty are their Eyes! and their Eye-lids are lifted up.

14. There is a Generation, whose Teeth are as Swords, and their Jaw-Teeth as Knives, to devour the Poor from off the Earth, and the Needy from among Men.

Q. Did God command the Prophet Jeremiah not to Pray for a wicked People, that were hardened in their Sins, and would not hearken to the Call of God?

A. Jer. 7.

8. Behold, ye trust in lying Words that cannot profit.

G

9. Will

9. Will ye Steal, Murder, and commit Adultery, and Swear falsely——?

10. And come and Stand before me in this House, which is called by my Name——?

13. And now, because ye have done all these Works, saith the Lord, and I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not:

16. Therefore pray not thou for this People, neither lift up Cry nor Prayer for them, neither make Intercession to me; for I will not hear thee.

Q. What saith Christ of the Wickedness of the Scribes and Pharisees?

A. Matth. 23.

2. —The *Scribes and Pharisees* sit in *Moses Seat*.

3. ———But do not ye after their Works: for they say, and do not.

4. For they bind heavy Burdens, and grievous to be born, and lay them on Mens Shoulders, but they themselves will not move them with one of their Fingers.

5. But all their Works they do, for to be seen of Men: they make broad their *Phylacteries*, and enlarge the Borders of their Garments,

6. And

6. And love the uppermost Rooms at Feasts, and the Chief Seats in the Synagogues,

7. And Greetings in the Markets, and to be called of Men, Rabbi, Rabbi.

Q. *Doth Christ pronounce a Wo unto them ?*

A. Chap. 23.

23. Wo unto you *Scribes* and *Pharisees*, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith: these ought ye to have done, and not to leave the others undone.

24. Ye blind Guides, which strain at a Gnat, and swallow a Camel.

25. Wo unto you *Scribes* and *Pharisees*, Hypocrites; for ye make clean the outside of the Cup, and of the Platter, but within they are full of Extortion, and Excess.

26. Thou blind *Pharisee*, cleanse first that which is within the Cup and Platter, that the outside of them may be clean also.

Q. *Should every one that Nameth the Name of Christ, depart from Iniquity ?*

G 2.

A.

2 Tim. 2.

19. Nevertheless, the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from Iniquity.

Q. Will not the Wicked seek after God, nor think upon His Name ?

A. Psalm. 10.

3. — The Wicked boasteth of his Hearts Desire, and blesteth the Covetous, whom the Lord abhorreth.

4. The Wicked, through the Pride of his Countenance, will not seek after God: God is not in all his Thoughts.

Q. Should we shun the Company of Evil Men ?

A. Prov. 24.

1. Be not thou envious against Evil Men, neither desire to be with them.

2. For their Heart studieth Destruction, and their Lips talk of Mischief.

Q. What said the Prophet Isaiah of the Wickedness of the Children of Israel ?

A. Isai. 1.

2. Hear, O Heavens, and give ear, O Earth :

O Earth: for the Lord hath spoken,
I have nourished and brought up Children,
and they have rebelled against me.

3. The Ox knoweth his Owner, and
the Ass his Masters Crib: but *Israel*
doth not know, my People doth not
consider.

4. Ah sinful Nation, a People laden
with Iniquity, a Seed of Evil-doers,
Children that are Corrupters, they have
forsaken the Lord, they have provoked
the Holy One of *Israel* unto Anger,—

*Q. Doth not Job advise the putting
away of Iniquity?*

A. Job. 11.

14. If Iniquity be in thine Hand, put
it far away, and let not Wickedness
dwell in thy Tabernacles.

*Q. What doth the Prophet Isaiah say,
separates People from God, and
causeth Him not to hear their
Prayers?*

A. Isai. 59.

1. Behold, the Lord's Hand is not
shortned, that it cannot save: neither
his Ear heavy, that it cannot hear.

2. But your Iniquities have separated
between you and your God, and your
G. 3. Sins.

Sins have hid his Face from you, that he will not hear.

3. For your Hands are defiled with Blood, and your Fingers with Iniquity, your Lips have spoken Lies, your Tongue hath muttered Perverseness.

4. None calleth for Justice, nor any pleadeth for Truth: they trust in Vanity, and speak Lies; they conceive Mischief, and bring forth Iniquity.

7. Their Feet run to Evil, and they make haste to shed Innocent Blood: their Thoughts are Thoughts of Iniquity, Wasting and Destruction are in their Paths.

8. The Way of Peace they know not, and there is no Judgment in their Goings: they have made them crooked Paths: whosoever goeth therein, shall not know Peace.

Q. What was the Advice, that the Prophet Jeremiah gave to Israel and Judah?

A. Jer. 4.

1. If thou wilt return, O *Israel*, saith the Lord, return unto me: and if thou wilt put away thine Abominations out of my Sight, then shalt thou not remove.

14. O *Jerusalem*, wash thine Heart from

from Wickedness, that thou mayst be saved : how long shall thy vain Thoughts lodge within thee ?

*Q. What Counsel did the Prophet
Isaiah give to the Wicked ?*

A. Isai. 1.

16. Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil,

17. Learn to do well, seek Judgment, relieve the oppressed ; judge the Fatherless, plead for the Widow.

19. If ye be willing, and obedient, ye shall eat the Good of the Land.

20. But if ye refuse and rebel, ye shall be devoured with the Sword : for the Mouth of the Lord hath spoken it.

S E C T. XXVIII.

Of the PUNISHMENTS of the WICKED.

Q. What saith the Prophet Isaiah concerning the Wicked ?

A. Isa. 3.

11. Wo unto the Wicked, it shall be ill with him : for the Reward of his Hands shall be given him.

*Q. Why did the Prophet Amos say,
God would punish the Children of
Israel in a particular Manner ?*

A. Amos 3.

1. Hear this Word that the Lord hath
spoken against you, O Children of Is-
rael,—

2. You only have I known of all the
Families of the Earth: therefore I will
punish you for all your Iniquities.

*Q. What became of the Two and Four-
ty Children, that Mocked the Pro-
phet Elisha ?*

A. 2 Kings 2.

23. And he went up from thence un-
to Beth-el: and as he was going up by
the way, there came forth little Chil-
dren out of the City, and mocked him,
and said unto him, Go up thou bald-
head, go up thou bald-head.

24. — And there came forth two
She-Bears out of the Wood, and tare
Fourty and two Children of them.

*Q. What became of wicked Haman,
who conspired the Destruction of the
Jews ?*

A. Esth. 7.

9. And Harbonah, one of the Cham-
berlains, said before the King, Behold
also the Gallows Fifty Cubits high,
which

which *Haman* had made for *Mordecai*, who had spoken Good for the King; standeth in the House of *Haman*. Then the King said, Hang him thereon.

10. So they hanged *Haman* on the Gallows that he had prepared for *Mordecai*. Then was the King's wrath pacified.

Q. *After what Manner was Korah, and the rest of those wicked Men destroyed, that rose up against Moses and Aaron?*

A. *Numb. 16.*

31. And it came to pass, — that the Ground clave asunder that was under them :

32. And the Earth opened her Mouth, and swallowed them up, and their Houses, and all the Men that appertained unto *Korah*, and all their Goods.

33. They, and all that appertained to them, went down alive into the Pit, and the Earth closed upon them : and they perished from among the Congregation.

Q. *What said God to Noah, concerning those that shed Man's Blood?*

A. *Gen. 9.*

6. Whoso sheddeth Man's Blood, by Man shall his Blood be shed : for in the Image of God made he Man.

G. 5.

Q.

Q. What did the Lord command the Prophet to tell Ahab King of Israel, when he went to take Possession of Naboth's Vineyard?

A. 1 Kings 21.

19. ——— Hast thou killed, and also taken Possession? ——— Thus saith the Lord, In the place where Dogs licked the Blood of *Naboth*, shall Dogs lick thy Blood, even thine.

23. And of *Jezebel* also spake the Lord, saying, The Dogs shall eat *Jezebel* by the Wall of *Jezreel*.

Q. What said Isaiah the Prophet of those People, who would not hearken to the Call of God?

A. Isa. 65.

2. I have spread out my Hands all the Day unto a rebellious People; which walketh in a Way that was not good, after their own Thoughts.

3. A People that provoketh me to Anger continually——

12. Therefore will I number you to the Sword, and ye shall all bow down to the Slaughter: because when I called, ye did not Answer; when I spake, ye did not hear, but did Evil before mine Eyes, and did choose that wherein I delighted not.

Q.

Q. What was the Cause that the King of Judah, and the Inhabitants of Jerusalem were Carried away Captive to Babylon?

A. 2 Chron. 36.

11. *Zedekiah* was one and Twenty Years Old when he began to Reign, and Reigned Eleven Years in *Jerusalem*.

12. And he did that which was Evil in the Sight of the Lord his God,——

13. —— And hardened his Heart from turning unto the Lord God of *Israel*.

14. Moreover, all the Chief of the Priests, and the People transgressed very much, after all the Abominations of the *Heathen*, and polluted the House of the Lord which he had hallowed in *Jerusalem*.

15. And the Lord God of their Fathers sent to them by his Messengers, rising up betimes, and sending; because he had Compassion on his People, and on his dwelling Place :

16. But they mocked the Messengers of God, and despised his Words, and misused his Prophets, until the Wrath of the Lord arose against his People, till there was no Remedy.

17. Therefore he brought upon them the King of the *Chaldees*, who slew their Young Men with the Sword, in the House.

House of their Sanctuary, and had no Compassion upon young Man or Maiden, old Man, or him that stooped for Age : he gave them all into his Hand.

20. And them that had escaped from the Sword, carried he away to *Babylon* : where they were Servants to him and his Sons, until the Reign of the Kingdom of *Persia*.

Q. What saith the Prophet Amos of those that live at Ease in their Sins?

A. Amos 6.

1. Wo to them that are at Ease in *Zion*, ———

3. Ye that put far away the evil Day, and cause the Seat of Violence to come near ;

4. That lie upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the Flock, and the Calves out of the midst of the Stall ;

5. That chant to the Sound of the Viol, and invent to themselves Instruments of Musick, like *David* ;

6. That drink Wine in Bowls, and anoint themselves with the Chief Ointments : but they are not grieved for the Affliction of *Joseph*.

Q. Will God take Vengeance on his Adversaries, and not acquit the Wicked?

A.

A. *Nab. 1.*

2. — The Lord will take Vengeance on his Adversaries; and he reserveth Wrath for his Enemies.

3. — And will not at all acquit the Wicked:—

5. The Mountains quake at him, and the Hills melt, and the Earth is burnt at his Presence, yea, the World, and all that dwell therein.

6. Who can stand before his Indignation? and who can abide in the fierceness of his Anger? his Fury is poured out like Fire, and the Rocks are thrown down by him.

Q. What saith the Prophet Isaiah of those, who make Unrighteous Decrees?

A. *Isa. 10.*

1. Wo unto them that decree unrighteous Decrees, and that write grievousness which they have prescribed:

2. To turn aside the Needy from Judgment, and to take away the Right from the Poor of my People, that Widows may be their Prey, and that they may rob the Fatherless.

Q. What, doth the Prophet Jeremiah say, with-holds good things from People, and brings God's Judgments upon a Nation?

A.

A. *Jer. 5.*

25. — Your Sins have withholden good things from you.

26. For among my People are found wicked Men : —

27. As a Cage is full of Birds, so are their Houses full of Deceit : —

28. — They judge not the Cause, the Cause of the Fatherless, yet they prosper : and the Right of the Needy do they not judge. *

29. Shall I not visit for these things ? saith the Lord : shall not my Soul be avenged on such a Nation as this ?

30. A wonderful and horrible thing is committed in the Land.

31. The Prophets prophesie falsely, and the Priests bear rule by their means, and my People love to have it so : and what will ye do in the End thereof ?

Q. *Did God threaten to punish the World for their Evil, and the Wicked for their Iniquity ?*

A. *Isa. 13.*

11. — I will punish the World for their Evil, and the Wicked for their Iniquity ; and I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible.

12. I will

12. I will make a Man more precious than fine Gold ; even a Man than the Golden Wedge of *Ophir*.

Q. What, did the Prophet Ezekiel say, should befall the Jews for their Wickedness?

A. Ezek. 7.

8. Now will I shortly pour out my Fury upon thee, and accomplish mine Anger upon thee: and I will judge thee according to thy Ways, and will recompense thee for all thine Abominations.

9. And mine Eye shall not spare, neither will I have Pity :

15. ---He that is in the Field shall die with the Sword ; and he that is in the City, Famine and Pestilence shall devour him.

17. All Hands shall be feeble, and all Knees shall be weak as Water.

19. ---Their Silver and their Gold shall not be able to deliver them in the Day of the Wrath of the Lord:---

25. Destruction cometh, and they shall seek Peace, and there shall be none.

26. Mischief shall come upon Mischief, and Rumour shall be upon Rumour ; then shall they seek a Vision of the Prophet : but the Law shall perish from the Priest, and Counsel from the Ancients.

27. The

27. The King shall Mourn, and the Prince shall be clothed with Desolation, — I will do unto them after their Way, and according to their Deserts will I Judge them, —

Q. Doth the Apostle Peter say, that the Righteous will scarcely be saved?

A. 1 Pet. 4.

17. ——— What shall the End be of them that obey not the Gospel of God?

18. And if the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear?

Q. Will God render to every Man according to his Deeds?

A. Rom. 2.

2. — We are sure that the Judgment of God is according to Truth, —

6. Who will render to every Man according to his Deeds:

7. To them, who by patient Continuance in Well doing, seek for Glory, and Honour, and Immortality; Eternal Life:

8. But unto them that are Contentious, and do not obey the Truth, but obey Unrighteousness; Indignation, and Wrath;

9. Tri-

9. Tribulation and Anguish upon every Soul of Man that doth Evil,—

Q. *What befel Jeroboam King of Israel, when he put forth his Hand to lay hold on the Man of God?*

A. I King 13.

4. And it came to pass when King *Jeroboam* heard the saying of the Man of God, which had cried against the Altar in *Beth-el*, that he put forth his Hand from the Altar, saying, Lay hold on him. And his Hand which he put forth against him, dried up, so that he could not pull it in again to him.

Q. *Why did God declare to Noah, that he would Destroy the Old World?*

A. Gen. 6.

5. And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually.

7. And the Lord said, I will destroy Man, whom I have created, from the Face of the Earth, both Man and Beast, and the creeping thing, and the Fowls of the Air: for it repenteth me that I have made them.

Chap. 7.

4. — And I will cause it to Rain upon

upon the Earth fourty Days and fourty Nights: and every living Subſtance that I have made, will I deſtroy from off the Face of the Earth.

Q. Was the Old World Deſtroyed accordingly?

A. Gen. 7.

17. And the Flood was Fourty Days upon the Earth:—

19. And the Waters prevailed exceedingly upon the Earth; and all the high Hills, that were under the whole Heaven, were covered.

23. And every living Subſtance was deſtroyed, which was upon the Face of the Ground, both Man, and Cattel, and the creeping things, and the Fowl of the Heaven; and they were deſtroyed from the Earth: and *Noah* only remained alive, and they that were with him in the Ark.

Q. After what Manner did the Lord deſtroy Sodom and Gomorrah, becauſe of their grievous Sins, and great Abominations?

A. Gen. 19.

24. Then the Lord rained upon Sodom and upon Gomorrah Brimſtone and Fire from the Lord out of Heaven.

25. And

25. And he overthrew those Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground.

Q. *What said John the Baptist, to the Pharisees and Sadducees that came to his Baptism?*

A. *Matth. 3.*

7. — When he saw many of the *Pharisees* and *Sadducees* come to his Baptism, he said unto them, O Generation of Vipers, who hath warned you to flee from the Wrath to come?

8. Bring forth therefore Fruits meet for Repentance.

9. And think not to say within yourselves, We have *Abraham* to our Father. —

10. — The Ax is laid unto the Root of the Trees: therefore every Tree which bringeth not forth good Fruit, is hewn down, and cast into the Fire.

Q. *What did Christ say of those Cities that had seen his Mighty Works, and yet would not Repent?*

A. *Matth. 11.*

21. Wo unto thee, *Chorazin*, wo unto thee, *Bethsaida*: for if the mighty Works which were done in you, had been
been

been done in *Tyre* and *Sidon*, they would have repented long ago in Sackcloth and Ashes.

22. But I say unto you, that it shall be more tolerable for *Tyre* and *Sidon* at the Day of Judgment, than for you.

Q. *What became of the Rich Man, who was Clothed in Purple and fine Linen, and fared sumptuously every Day; but had no Compassion on Lazarus?*

A. *Luke 16.*

19. There was a certain Rich Man, which was clothed in Purple, and fine Linen, and fared sumptuously every Day.

20. And there was a certain Beggar named *Lazarus*, which was laid at his Gate, full of Sores,

21. And desiring to be fed with the Crumbs which fell from the Rich Man's Table: moreover the Dogs came and licked his Sores.

22. And it came to pass that the Beggar died, and was carried by the Angels into *Abraham's Bosom*: the Rich Man also died, and was buried.

23. And in Hell he lift up his Eyes, being in Torments, and seeth *Abraham* afar

afar off, and *Lazarus* in his Bosom.

24. And he cried and said, Father *Abraham*, have Mercy on me, and send *Lazarus* that he may dip the tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame.

25. But *Abraham* said, Son, remember that thou in thy Life-time receivedst thy good things, and likewise *Lazarus* Evil things: but now he is comforted, and thou art tormented.

Q. Who is it that David saith shall be turned into Hell?

A. Psalm 9.

16. The Lord is known by the Judgment which he executeth:—

17. The Wicked shall be turned into Hell, and all the Nations that forget God.

Q. What doth he say will be the Portion of the Wicked?

A. Psalm 11.

5. The Lord trieth the Righteous: but the Wicked and him that loveth Violence, his Soul hateth.

6. Upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible

horrible Tempest: this shall be the Portion of their Cup.

Q. Is the Wrath of God revealed, against all Ungodliness and Unrighteousness of Men?

A. Rom. i.

18. For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness,

19. Because that which may be known of God, is manifest in them; for God hath shewed it unto them.

Q. What will be the Portion of those who Sin wilfully, after they have received the Knowledge of the Truth?

A. Heb. 10.

25. Not forsaking the Assembling of our selves together, as the Manner, of some is; but exhorting one another:—

26. For if we Sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins,

27. But a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.

Q.

Q. Doth the Apostle say, that the Unrighteous shall not Inherit the Kingdom of God ?

A.

1 Cor. 6.

9. Know ye not that the Unrighteous shall not inherit the Kingdom of God ? Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind,

10. Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

11. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

Q. What did Christ say would be the End of the Wicked ?

A.

Matth. 13.

41. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity ;

42. And shall cast them into a Furnace of Fire : there shall be wailing and gnashing of Teeth.

Q.

*Q. What became of the Unprofitable
Servant, who had not improved his
Talent ?*

A. Matth. 25.

30. — Cast ye the unprofitable Ser-
vant into utter Darkness: there shall
be weeping, and gnashing of Teeth.

*Q. Will God take Vengeance on those
who obey not the Gospel of Christ ?*

A. 2 Thess. 1.

7. — The Lord Jesus shall be re-
vealed from Heaven with his Mighty
Angels,

8. In flaming Fire, taking Vengeance
on them that know not God, and that
obey not the Gospel of our Lord Jesus
Christ.

9. Who shall be punished with Ever-
lasting Destruction from the Presence of
the Lord, and from the Glory of his
Power.

*Q. Who are they that shall have their
Part in the Lake, that burneth with
Fire and Brimstone ?*

A. Rev. 21.

7. He that overcometh shall inherit
all things, and I will be his God, and
he shall be my Son.

8. But

8. But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake which burneth with Fire and Brimstone :—

Q. What saith Solomon of him that being often Reproved hardneth their Neck?

A. Prov. 29.

1. He that being often reprov'd, hardeneth his Neck, shall suddenly be destroyed, and that without Remedy.

Q. Is there no Peace to the Wicked?

A. Isa. 57.

20. — The Wicked are like the troubled Sea, when it cannot rest; whose Waters cast up Mire and Dirt.

21. There is no Peace; saith my God, to the Wicked.

S E C T. XXIX.

Of the R E W A R D S of the
R I G H T E O U S.

*Q. What saith the Prophet Isaiah of
the Rewards of the Righteous ?*

A. Isa. 3.

10. Say ye to the Righteous, that it
shall be well with him : for they shall
eat the Fruit of their Doings.

*Q. What did the Apostle Paul say
would be the Reward of all those,
who love the Appearance of Christ ?*

A. 2 Tim. 4.

7. I have fought a good Fight, I
have finished my Course, I have kept
the Faith.

8. Henceforth there is laid up for
me a Crown of Righteousness, which
the Lord the Righteous Judge shall give
me at that Day : and not to me only,
but unto all them also that love his Ap-
pearing.

Q.

Q. Unto whom will God speak Peace?

A. Psalm 85.

8. I will hear what God the Lord will speak : for he will speak Peace unto his People, and to his Saints : but let them not turn again to Folly.

Q. Who are they that shall obtain Mercy ?

A. Prov. 28.

13. He that covereth his Sins, shall not prosper : but whoso confesseth and forsaketh them shall have Mercy.

Q. What will be the Effect of Righteousness ?

A. Isai. 32.

17. —The Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever.

Q. What said Jeremiah in his Prayer, concerning God's Loving-kindness to Mankind ?

A. Jer. 32.

17. Ah Lord God, behold, thou hast made the Heaven and the Earth by thy great Power, and stretched out Arm, and there is nothing too hard for thee.

18. Thou shewest Loving-Kindness unto Thousands,——

19. —(— Thine Eyes are open upon all the Ways of the Sons of Men, to give every one according to his Ways, and according to the Fruit of his Doings.)

Q. Is the Lord Gracious and Merciful to them, that Love and Fear Him?

A. Psalm 145.

8. The Lord is Gracious, and full of Compassion; slow to Anger, and of great Mercy.

17. The Lord is Righteous in all his Ways, and Holy in all his Works.

18. The Lord is nigh unto all them that call upon him; to all that call upon him in Truth.

19. He will fulfil the Desire of them that Fear him: he also will hear their Cry, and will save them.

20. The Lord preserveth all them that love him: but all the Wicked will he destroy.

Q. What saith the Apostle of every Man that worketh Good?

A. Rom. 2.

10. —Glory, Honour, and Peace to every Man that worketh Good,——

Q.

Q. *Is the Man Blessed unto whom the Lord imputeth not Iniquity ?*

A. *Psal. 32.*

2. Blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile.

11. Be glad in the Lord, and rejoyce ye Righteous: and shout for Joy all ye that are upright in Heart.

Q. *What will be the End of the Perfect and Upright Man ?*

A. *Psalms 37.*

37. Mark the Perfect Man, and behold the Upright: for the End of that Man is Peace.

Psalms 84.

11. — The Lord will give Grace and Glory: no good thing will he withhold from them that walk Uprightly.

Q. *Will God shew Mercy to the Wicked, if they Repent and turn from their Wickedness ?*

A. *Isa. 55.*

6. Seek ye the Lord while he may be found, call ye upon him while he is near.

7. Let the Wicked forsake his Way,
H 3 and

and the Unrighteous Man his Thoughts :
and let him return unto the Lord, and
he will have Mercy upon him, and
to our God, for he will abundantly
Pardon.

*Q. What did the Prophet Jeremiah say
to the Jews, concerning Amending
their Ways, and their Doings?*

A. Jer. 7.

3. Thus saith the Lord of Hosts, the
God of Israel, Amend your Ways and
your Doings, and I will cause you to
dwell in this Place.

4. Trust ye not in Lying Words, say-
ing, The Temple of the Lord, the Tem-
ple of the Lord,---

5. —If you thoroughly amend your
Ways, and your Doings; if you thorough-
ly execute Judgment between a Man
and his Neighbour ;

6. If ye oppress not the Stranger, the
Fatherless, and the Widow, and shed
not Innocent Blood in this Place,---

7. Then will I cause you to dwell in
this Place, in the Land that I gave to
your Fathers for ever and ever.

*Q. Will God execute those Judgments,
that he hath pronounced against
a Nation,*

a Nation, if they turn from their Evil?

A. Jer. 18.

7. At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it:

8. If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.

Q. Hath the Lord God any Pleasure in the Death of the Wicked?

A. Ezek. 33.

11. Say unto them, As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live: turn ye, turn ye from your Evil Ways; for why will ye die, O House of Israel?

Q. Shall the Righteous Live, if he trust to his own Righteousness, and committeth Iniquity?

A. Ezek. 33.

13. When I shall say to the Righteous, that he shall surely live; if he trust to his own Righteousness, and commit Iniquity;

Iniquity ; all his Righteousness shall not be remembred, but for his Iniquity that he hath committed, he shall die for it.

Q. Shall the Wicked Die, if he turneth from his Sins, and doth that which is Lawful and Right ?

A. Ezek. 33.

14. Again, when I say unto the Wicked, Thou shalt surely die: if he turn from his Sin, and do that which is lawful and right;

15. ——— He shall surely live, he shall not die.

Q. What sort of Proclamation did the King of Nineveh publish; when the Prophet Jonah had said, that Nineveh should be overthrown ?

A. Jon. 3.

8. — Let Man and Beast be covered with Sackcloth, and cry mightily unto God: yea, let them turn every one from his Evil Way, and from the Violence that is in their Hands.

9. Who can tell if God will turn and repent, and turn away from his fierce Anger, that we perish not ?

Q.

Q. Did God, when he saw they turned from their Evil Ways, stay his Judgments from coming upon them ?

A. Jon. 3.

10. And God saw their Works, that they turned from their Evil Way, and God repented of the Evil that he had said that he would do unto them, and he did it not.

Q. Who, doth the Prophet Isaiah say, shall inherit God's Holy Mountain ?

A. Isai. 57.

13. — He that putteth his Trust in me, shall possess the Land, and shall inherit my holy Mountain.

15. For thus saith the High and Lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place ; with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the Contrite Ones.

Q. Will God have regard to those that are of a Contrite Spirit ?

A. Isa. 66.

1. Thus saith the Lord, The Heaven
is

is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? and where is the Place of my Rest?

2. For all those things hath mine Hand made, and all those things have been, saith the Lord: but to this Man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word.

Q. Who are those that may be hid in the Day of God's Anger?

A. Zeph. 2.

3. Seek ye the Lord, all ye Meek of the Earth, which have wrought his Judgment, seek Righteousness, seek Meekness: it may be ye shall be hid in the Day of the Lord's Anger.

Q. What saith the Apostle of the things, which God hath prepared for them that Love Him?

A. 1 Cor. 2.

9. — Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that Love Him.

10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth

searcheth all things, yea, the deep things of God.

Q. *What will Christ say to the Righteous, and to those that have improved their Talents ?*

A. *Matth. 25.*

21. — Well done, thou good and faithful Servant ; thou hast been faithful over a few things, I will make thee Ruler over many things : enter thou into the Joy of thy Lord.

34. — Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.

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